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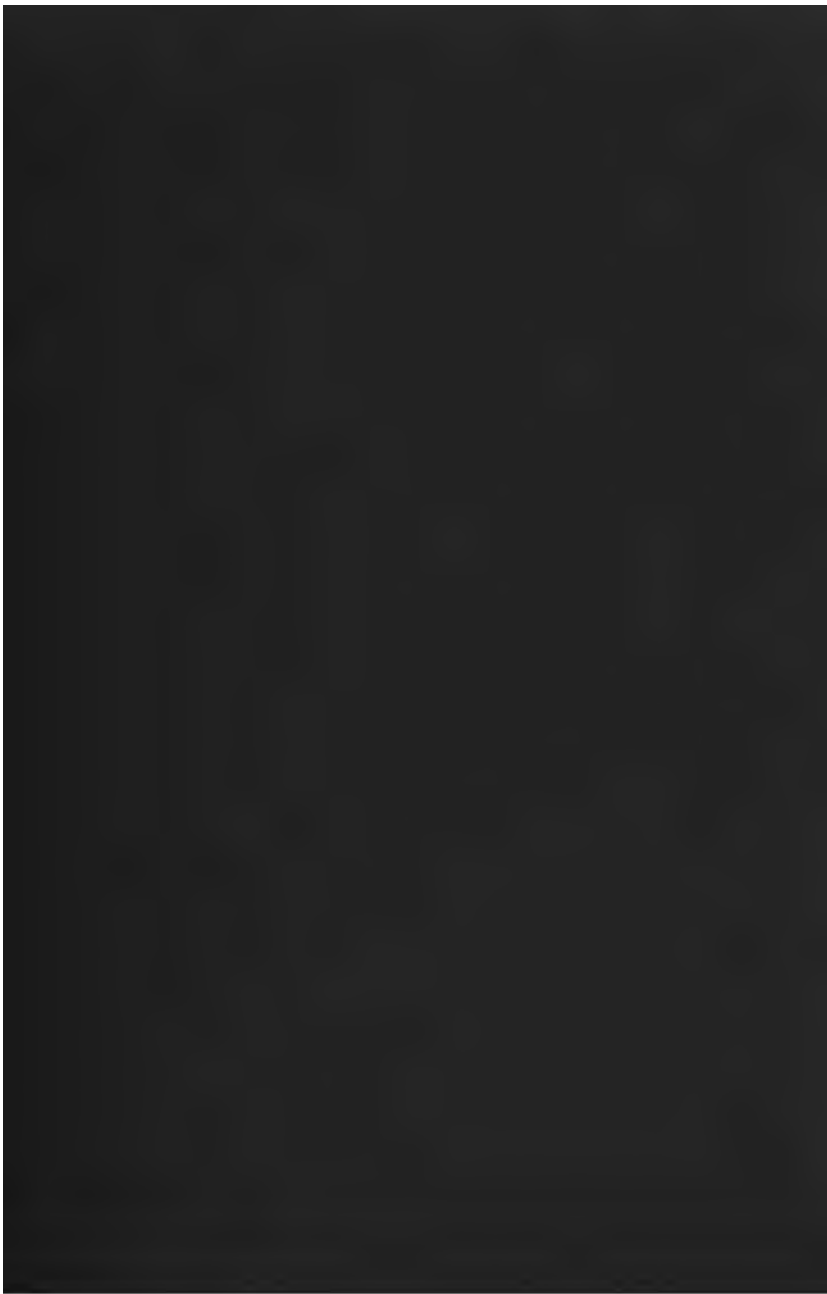
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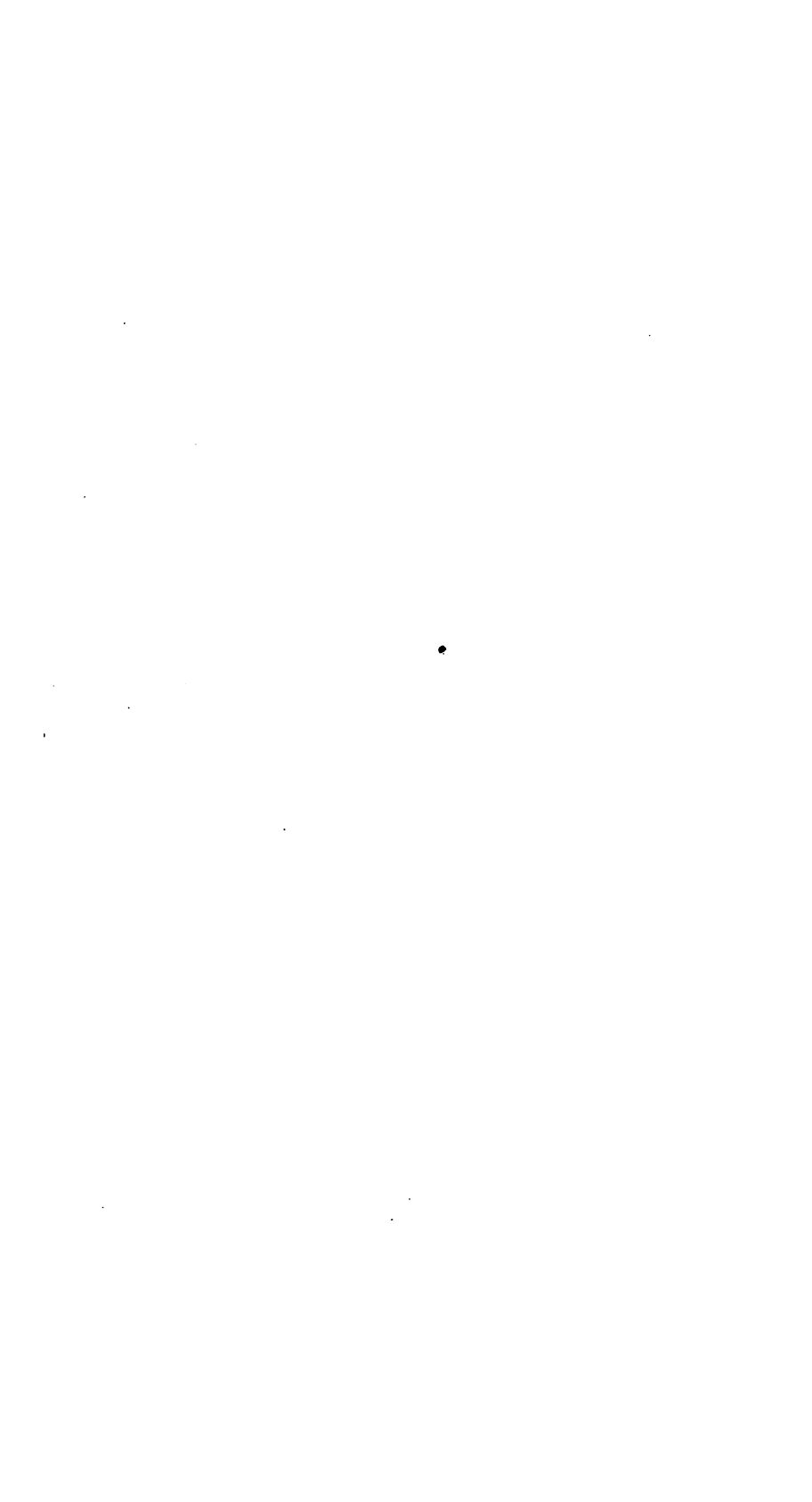
BOOKS IN THE CHAIN
OF
EVIDENCE.



CONNECTING
ISRAEL & ENGLAND.
BY
J. LEYLAND FEILDEN.







LINKS IN THE CHAIN.

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J. LEYLAND FEILDEN.



"To know the future, look back on the past. The Prophet's mirror hangs behind him."—*German Proverb.*

London :

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TO
THE QUEEN OF ISRAEL,
THE
HEIRESS OF THE PROMISES
OF
ABRAHAM, ISAAC, AND JACOB,
THIS BOOK IS RESPECTFULLY

Dedicated

BY
A LOYAL ISRAELITE.

PREFACE

A MOVEMENT, originally introduced by Mr. John Wilson, has been furthered by Mr. Edward Hine, Mr. William Carpenter, and other well-known authors. It has for its object the proof of the identification of the Lost Tribes of Israel with the British nation.

The author's attention was first drawn to the subject through the perusal of Mr. Edward Hine's pamphlet entitled 'Twenty-seven Identifications.' He immediately took up the question, with an earnest desire to find the truth, and to investigate, to the best of his ability, the statements which were submitted in support of the theory. The result is this little work, and although it will probably seem crude to some and inconclusive to others, yet the author trusts that it may at least furnish a few stepping-

stones for investigators with firmer and younger feet than his. Influenced as he is by a powerful interest in the question, and by a firm conviction of the identity of the Israelitish and British nations, he felt that it was his duty to make known to his fellow Israelites, however imperfectly he may fulfil his purpose, all he knows of so manifestly important a subject.

The author, in commencing his researches, considered it advisable to select one family, and to endeavour to trace it to its source. Nothing was more natural than to choose the noblest family in the land, and having, as he believes, been successful in tracing the royal line to Judah, he dedicates his work to the Heiress of Judah's Sceptre.

The whole subject is open to much and grave discussion, which is fully and hopefully invited, the author's object being solely to assist in the decision of the momentous question, Are we, or are we not, the heirs of the Promises? If one family can be proved to be lineally descended from Jacob, the difficulty of proving a similar descent of other families

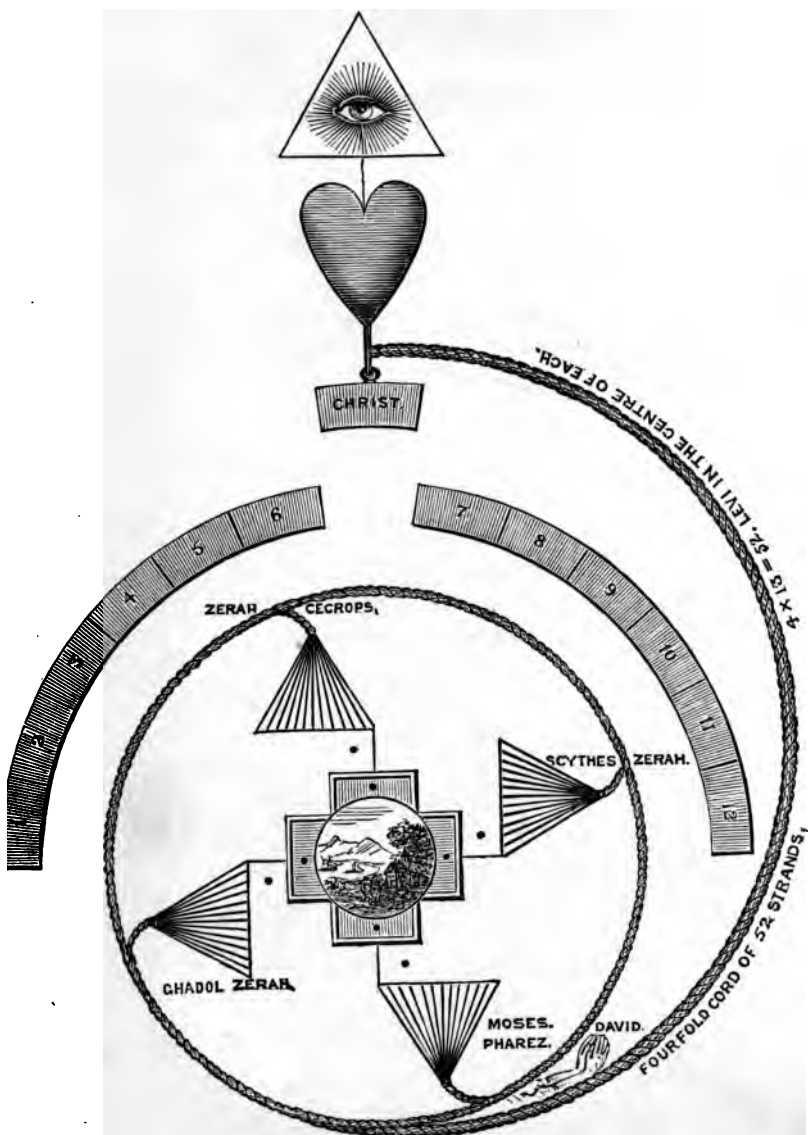
may not be insuperable. The head of the tribe of Judah having been found, the author's theory is that the heads of the remaining tribes may also be discovered. He even goes further than that, and believes that many nations will ultimately be found to be descendants of Abraham, though not of Israel. Esau was merged in Israel. Levi was united with Judah and scattered in Israel. Feniusa Farsa (*i.e.*, Zerah or Scythes) was the founder of the Scythian race. Niul, Nilus or Cecrops, the son of Feniusa Farsa, was the founder of the Athenians. Gathelas, or Gadelas, the son of Niul, was the founder of the British nation. The Mosaic Israelites have intermingled with all these peoples, and the representatives of the collective tribes are now united under one head in Britain.

The author professes to have traced Reuben and Benjamin in the Houses of Hapsburg and Douglas, and has strong convictions with regard to others.

The quotations in the following pages are inserted because they were inseparable from a work of this

character, however inartistic they may be in a general way, and because some of the authors may not be accessible, and to those which are accessible the general reader seldom refers. To omit the former would be unfair to the reader; to leave out the latter would be unfair to the author.

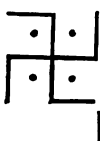
May, 1876.



EXPLANATION OF SYMBOL.



Suastika or *σταυρος*, representing the world in the centre squared by the cross, the dots denoting the four nails.



Suastika or *σταυρος*, emblem of fire, also the cross and nails.



Arm of *σταυρος*, to which are attached the thirteen tribes of Israel as strands of a cord rapidly revolving, forming one strong cord encompassing the universe, supported by the arms and hands of Moses in prayer; ascending through the block in form of a heart, having a firm grip on the keystone, emblem of our Lord, ready and about to be lowered into its significant place, to complete the perfect Royal Arch, each stone of which represents a tribe, with sceptre or keystone in the centre. Levi is the centre strand of each of the thirteen strands, as leaven pervading the whole lump.



The block or heart is sustained from above by the all-seeing emblem of the equal Triunion.



ERRATA.

Page 37, line 4, for "Ishmaelite" read *Ishmeelite*.

" 101, " 6, for "primum" read *primus*.

" 103, " 14, for "Israel" read *Judah*.

LINKS IN THE CHAIN.



CHAPTER I.

INTRODUCTION AND EXPOSITION.

So much has been ably said and written in furtherance of the identification of the British Nation with the Lost Tribes of Israel, that the feeling of presumption in my mind is almost as strong as conviction, and it is with hesitation and reluctance that I venture to add my contribution to the evidence which has accumulated upon the subject. Nevertheless, I am influenced by a powerful impulse, which I dare not resist, and which I believe emanates from the Great Ruler and Father of us all. I am mindful of the hesitation and fear of the prophet Jonah, when he was commanded to preach to Nineveh. Therefore, in the fear of God, in love to Christ our Redeemer, and in the power of the Holy Spirit, I will endeavour to show forth those things which have been revealed to me. I say *revealed*, for it is truly the work of the Holy Spirit that has opened the eyes of my under-

standing to see and believe the great and all-important mysteries of God.

My sincere conviction is that the British Nation are the actual offspring of Abraham, Isaac, and Jacob; that Great Britain now represents the Holy Land as it was in the days of David; that Her Majesty Queen Victoria is lineally descended from Judah; and that this country is as Jerusalem. The word "Jerusalem" is significant of Israel—of all the tribes, inclusive of the Jews—just as we say "the Church" when we mean all the members of the Church. The Jews are Israelites, but it does not necessarily follow that the Israelites are Jews. The name "Jew" is that of the tribe whose father and head was Judah, and the Jews are only one-twelfth of Israel.

Our main guide in this research is the Bible. In these sceptical days it is necessary to say as much, and to say it at the outset. We have access to secular histories and authentic records, but they are the work of man, and bear no comparison with the inspired volume. The Bible is God's own record of this world, the work of His hand, and of which He is the sole Ruler and Governor. To know His ways we must walk and commune with Him, even as He permitted Adam in the Garden of Eden. If we were pure and sinless, as Adam was when he proceeded from God, this might doubtless be accorded to us actually instead of spiritually. He has, however, said, "Wherever two or three are gathered together in My name, there am I in the midst of them"; so that,

although we do not see Him, we know that, notwithstanding our sinful nature, He is still with us to guide and direct, and that now, at this time of inquiry, He will most certainly and fully respond to our appeal.

Let us see what God says to Israel on this subject: Turn to Ezekiel xxxvi. and read it, especially the last two verses:—

“Thus saith the Lord God: I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

“As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.”

Of what consisted the “flock of Jerusalem” in her solemn feasts? Was it not of members of all the Tribes of Israel? Were they not specially commanded to go up? Are not they all now here, as in the feasts of Jerusalem? If so, it is indeed a solemn time for inquiry, and to act upon the words of the Lord, “I will yet for this be inquired of by the house of Israel.”

It may be said that research into the subject is no novelty, that the Lost Tribes have been found in as many places as there have been seekers, and that the multitude of the theories which have been broached on the subject is a conclusive proof that it is impossible to find them now—that if they exist at all, they are mixed up with other nations beyond identification. This is true, as far as it goes, but the search has,

until recently, never been made at home, neither has it been organized or conducted with any degree of method. We must seek the truth as the miner tries for gold, carefully and persistently, so that not a particle be lost. To be God's chosen people is no small matter that we should despise it.

"Ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God."*

God has no two ways, and if we will but earnestly inquire of Him He will make all plain. I and others are but humble instruments in His hands. We can but point out the way in which we have been taught, and the things which we have learned, knowing that in His hands all things are possible.

The theory which it is the object of these pages to enunciate may be thus summarized:—

That Judah, Jupiter, Baath, and Baal were different names for the same person.

That Pharez and Zerah, as sons of Judah, contended for the Sceptre, and that the latter was vanquished, and fled.

That Zerah or Zarah, Son of the Sun, Scytha or Scythes, and Feniusa Farsa were identical.

That Feniusa Farsa in the land of his adoption had a son, whom he called Niul—the Cecrops of mythology. His other son, to whom he bequeathed his kingdom, may or may not have been born before his father left Egypt.

* Ezekiel xxxvi. 28.

That Feniusa Farsa, Scytha, or Zerah founded the Scythian race; his son Niul, Nilus, or Cecrops founded the Athenian or Grecian kingdom; and his grandson, Gadel, Ghadol, Gadel-glas, Gadelas, or Gathelas, founded the Gentile or British Nation.

That consequently all these nations are of the stock of Abraham.

That the blessing of the Almighty was especially with the Gadelians, or people of Gadelas, God having, through Moses, conferred His name Ghadol upon them.

That these descendants of Israel have since, at various times, become united by marriage with the Mosaic Israelites, *i.e.*, those who escaped out of Egypt with Moses.

That these re-united families are now centred in Britain, and will eventually form the remnant of Israel, who will return to the Holy Land, in accordance with God's promise to Abraham, Isaac, and Jacob.

That Her Gracious Majesty Queen Victoria sways the sceptre of Judah over *united Israel*, as she is lineally descended through Judah from Jacob and Esau, united in their descendants, who were united with David's line from Pharez with Levi.

That the bulk of the nation is thus constituted, although we, like the dwellers in the Holy Land, have Canaanites and worshippers of Baal still as thorns in our side, hewers of wood and drawers of water.

To this epitome, I venture to add my belief that tidings of great joy may be looked for on the return of the Arctic Expedition, and that all these things may then be made plain; when the times of the Gentiles—ourselves, yet Israelites—will be nearly full; when we shall be restored to God's pardon and favour, and to the fulfilment of prophecy in our inheritance, at, or shortly before, the dawn of the Sabbatical year of the world.

It is surely the duty of the Christian to look to the future as well as the past, and to trace the signs of the fulfilment of the prophecies of God. Even the day and the hour that no man knew, "No, not the angels which are in heaven, neither the Son, but the Father,"* was made known by the Father to the Son after His Ascension into Heaven. We are encouraged in such researches by the record of "the Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified by His angel unto His servant John."† Why should these things have been shown if they are not to be heeded? They are veiled in allegory and illustrated by symbols, it is true, but only until the proper time arrives when God shall more fully make known His purposes to His people. Little by little, led by the Holy Spirit, we are coming nearer and nearer to the attainment of a more perfect knowledge.

* St. Mark xiii. 32. † Revelation i. 1.

It cannot, however, be expected that such perfect knowledge will be actually acquired as to the future, while we are ignorant of the past. We must know the beginning ere we can hope to know the end. If we are indeed Israelites and the Chosen People of God, we are but beginning to see ourselves in our proper relation to the Biblical prophecies, which should have an absorbing interest for those who are the heirs of so glorious an inheritance. If the identification of ourselves and the descendants of the Lost Tribes should be proved, not only in connexion with the unmistakable language of Scripture, but also by independent evidence—as I firmly believe it will be proved—a key will be found which will unlock the mysteries of history, and explain the providence and purposes of God. Then the Jehovah Whose promises were made to our forefathers, Who guided our forefathers by pillars of fire and cloud, Who fed them with manna, Who raised up a “mighty salvation” for them, will be nearer to us, clearer to us, than since the Easter eighteen centuries ago, when Christ rose from the dead, and became the first-fruits of them that slept.

Until the manifestation of God’s purpose is perfected, may He “be with us, as He was with our fathers; let Him not leave us nor forsake us:

“That He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers.”*

* 1 Kings viii. 57, 58.

CHAPTER II.

The Fall of Man—The Temptations of Satan—Salvation promised to Adam's Race—God's peculiar People—The Institution of the Ordinance of Circumcision—Its Importance.

THE history of evil is, unhappily, the history of the world, and the temptation and fall of Adam and Eve in the Garden of Eden were but the beginning of—

“ Sin and her shadow Death, and Misery,
Death's harbinger.” *

Pride, and rebellion against God—the sins which caused the desolation and disruption of the Jewish nation—were the agencies which expelled our first parents from the Garden planted by God in the East. These sins originated with the Devil, Satan, the Old Serpent, who was a murderer and a liar from the beginning.

“ He it was whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind.” †

Who the Devil, or Satan, was, we do not know, but it is clear that he was as much the enemy of mankind

* ‘Paradise Lost,’ Book IX. † Ibid. Book I.

then as he is now. His desire has been, and is, to become equal with God, and to be worshipped as God, and he is still permitted, in God's good providence, to walk to and fro upon the earth seeking whom he may devour. When God created man in His own image, we know that Adam was "very good," but nevertheless, Satan was powerful enough to cause his expulsion from his "high estate." We know not why Satan was permitted to exercise his disastrous influence; it is sufficient for us that such was the will of God. We are told that he will finally come to destruction and perdition, notwithstanding his immortality, and that hereafter he will be bound in hell, and powerless to harm those who are saved in Jesus. He must, however, have great power, even to stand in the presence of God.

"Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith?

"And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so."*

There cannot be much doubt that this "spirit" was Satan.

In the New Testament is the following passage:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the

* 2 Chron. xviii. 20, 21.

rulers of the darkness of this world; against spiritual wickedness in high places." *

Satan's object being to make himself equal with God, and to be worshipped as God, it was a natural result of it that he should introduce rebellion and disobedience, in order to remove Adam from the protection of God, to obtain an influence over him, and, as a stepping-stone to the worship of himself, to encourage fallen humanity in the adoration of idols and false gods. In the Temptation in the Wilderness the same course is followed by Satan, who endeavours to rouse rebellion against God in the person of the Son of God. "All these things" (all the kingdoms of the world, and the glory of them) "will I give thee, if thou wilt fall down and worship me." † Can there be any marvel that God should denounce idolatry in strong and explicit language?

"Thou shalt have no other gods before Me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." ‡

* Ephesians vi. 12. † St. Matthew iv. 9.

‡ Exodus xx. 3—5.

Adam, although fallen, received the promise of an ultimate salvation for his race :—

“And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.” *

“In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none ; and the sins of Judah, and they shall not be found ; for I will pardon them whom I reserve.” †

“The remnant of Israel shall not do iniquity, nor speak lies ; neither shall a deceitful tongue be found in their mouth ; for they shall feed and lie down, and none shall make them afraid.” ‡

“And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I shall clothe thee with change of raiment.

“And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angels of the Lord stood by.

“And the angels of the Lord protested unto Joshua, saying,

“Thus saith the Lord of hosts : If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My

* Genesis iii. 15. † Jeremiah l. 20.

‡ Zeph. iii. 13.

courts, and I will give thee places to walk among these that stand by.

“Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at; for, behold, I will bring forth My servant the BRANCH.

“For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

“In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.” *

Thus, notwithstanding their sin and idolatry, the posterity of Israel shall ultimately be saved—not through their own works or their Pharisaical fulfilment of the letter of their law, but by the Gospel of Forgiveness and Grace.

After the destruction of the world by the flood, God, mindful of His promise to our first parents, selected a man directly descended from Adam, through Seth, to raise up a people, peculiar and holy, to Himself. Again Satan, that mighty power for sin, interposed and attempted to thwart—and, to a certain extent, succeeded in thwarting—the Almighty will. That chosen people were living in comfort and plenty in the land of Egypt, when the Devil seduced them—yes, the chiefest of them!—to the grossest idolatry

* Zech. iii. 4—10.

and rebellion. God ordained circumcision as the mark He set upon His people. With this ordinance they refused to comply, and those who so refused were separated from the rest of their people.

“ This is My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised.

“ And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt Me and you.

“ And he that is eight days old shall be circumcised among you, every man child in your generation, he that is born in the house, and he that is bought with money of any stranger, which is not of thy seed.

“ He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and My covenant shall be in your flesh for an everlasting covenant.

“ And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul *shall be cut off from his people*; he hath broken My covenant.”*

Note the following passages in the New Testament:—

“ And He gave him the covenant of circumcision; and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve Patriarchs.”†

“ And he received the sign of circumcision, a seal

* Genesis xvii. 10—14. † Acts vii. 8.

of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also:

“And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our Father Abraham, which he had being yet uncircumcised.

“For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

“For if they which are of the law be heirs, faith is made void, and the promise made of none effect;

“Because the law worketh wrath; for where no law is, there is no transgression.

“Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

“(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

“Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

“And being not weak in faith, he considered not his own body now dead, when he was about an hun-

dred years old, neither yet the deadness of Sarah's womb :

" He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

" And being fully persuaded that, what He had promised, He was able also to perform." *

We see the great stress laid upon this ordinance—the ordinance which the Israelites neglected—and how intimately our temporal, eternal, and spiritual interests are bound up in it.

* *Romans* iv. 11—21.

CHAPTER III.

“The Sons of God”—The Generations from Adam to Noah—
Shem, Ham and Japheth—The Promise to their Descendants—
The Generations from Noah to Abraham—The Royal Line
with Judah—The Descendants of Ham in Egypt—The
Amalekite Kings of Egypt—The Pharaohs of Joseph and
Moses.

IF we are Israelites we are “the sons of God.”

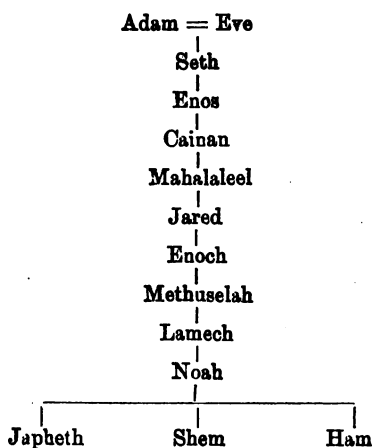
“Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there shall be said unto them, Ye are the *sons of the living God.*” *

Adam, by virtue of his creation by God, was, in fact, a child of God, at least while he was holy and obedient in Eden. It may be said that all the world, as descendants of Adam, are entitled to the same appellation, but this is not the case. Adam was expelled, disinherited, and disowned; and if any of his race shall be acknowledged to be “the sons of God,” it must be by the special grace and favour of adoption. On reference to Scripture, we find that the Almighty did so distinguish one portion of Adam’s posterity, who kept nearer than others to Him, and tried to serve Him. This was Seth’s line, and they were honoured by being pre-eminently dis-

* Hosea i. 10.

tinguished as the "sons of God." We, even if we are Israel, have no claim to that blessed designation, until we are free from sin. We cannot be free from sin until our sins are forgiven; and only the Crucified One can forgive us, and so bring us back and present us, holy and righteous, to the Father. This will not happen until we, as a nation, not only ask, but also eminently desire, our restoration to God's favour, knowing and acknowledging ourselves to be Israel, and mindful of the promises to our forefathers, Abraham, Isaac, and Jacob. Not until then can we be called "the sons of God."

To prove our lineal descent, we must trace and prove our pedigree, which, up to the Deluge, is simple, there being but ten generations to Noah: *



* Gen. v. 3—29.

This was the line selected by God. Subsequently, the line of Shem was more particularly distinguished than the lines of Japheth or Ham; but Japheth and Ham, and their posterity, were not excluded as a consequence, for we have direct testimony to the contrary.

“And I will make of thee a *great nation*, and I will bless thee, and make thy name great; and thou shalt be a blessing:

“And I will bless them that bless thee, and curse him that curseth thee: and in thee shall *all families of the earth be blessed.*”*

“Seeing that Abraham shall surely become a great and mighty nation, and *all the nations of the earth* shall be blessed in him.”†

“And in thy seed shall *all the nations of the earth* be blessed; because thou hast obeyed My voice.”‡

“And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall *all the nations of the earth* be blessed.”§

“And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall *all the families of the earth* be blessed.”||

“Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall *all the kindreds of the earth* be blessed.

* Genesis xii. 2, 3. † Ibid. xviii. 18. ‡ Ibid. xxii. 18.

§ Ibid. xxvi. 4. || Ibid. xxviii. 14.

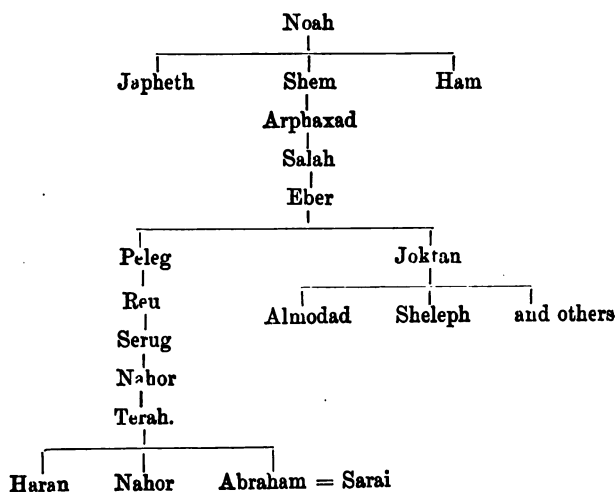
"Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." *

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall *all nations* be blessed.

"So then they which be of faith are blessed with faithful Abraham." †

From these promises of blessings to "faithful Abraham," it is evident that his line was blessed in a special manner, although not to the exclusion of the descendants of Japheth and Ham.

There were ten generations from Noah to Abraham :



* Acts iii. 25, 26.

† Galatians iii. 8, 9.

The 1656 years from the Creation to the Deluge, during which there were ten generations, afford an average of 165 years to each generation.

From the Deluge to Abraham's birth 352 years, and ten generations give an average of 35 years to a generation.

At the present day 30 years are generally allowed to a generation, life having been considerably shortened on account of sin.

Moses was born A.M. 2430, or 422 years later, which, divided by 35, gives seven generations from the birth of Abraham until the birth of Moses.

The following is the chronology of the interval between Noah's entry into the ark and Abraham's death:—

A.M. 1656	B.C. 2348	Noah enters the Ark.
„ 1657	„ 2347	Noah leaves the Ark.
„ 2006	„ 1998	Noah dies.
„ 2008	„ 1996	Abraham is born.
„ 2083	„ 1921	Abraham is called from Chaldean idolatry in his 75th year.
„ 2182	„ 1822	Abraham dies, aged 175 years.

Having thus traced Abraham's pedigree in one direct *unbroken* line from Adam, it is not unreasonable to infer that the Almighty will continue the royal line—Abraham's seed—in unbroken succession “until Shiloh come.”

The royal line is with Judah:—

“Judah, thou art he whom thy brethren shall *praise*: thy hand shall be in the neck of thine

enemies; thy father's children shall bow down before thee.

"Judah is a lion's whelp: * from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

"Binding his foal unto the vine, and his ass's colt unto the choice vine: he washed his garments in wine, and his clothes in the blood of grapes:

"His eyes shall be red with wine, and his teeth white with milk." †

Can it be supposed that, with such special blessings for their heritage, and with the prophecies of Jehovah emblazoned in their history, the Royal Line of Judah will not be continued in purity and integrity? Can they ever become one with the descendants of Japheth, or any other alien race? The prevalent idea is that the British nation are sprung from Japheth. This is a fallacy, and has but served as one of the means by which the Almighty hid us from ourselves, during the time we were under

* "Lion's whelp." Judah was the son of Jacob, so that Jacob, or Israel, must here refer to himself as the lion. Have not, therefore, the Royal Line of Judah a good right to assume the Lion for their cognizance? and have not the other sons of Israel an equal right to their father's crest—the Lion?

† Genesis xlix. 8—12.

a cloud. Soon may the veil be raised, and that which we as yet see but dimly, be made manifest throughout the world!

To return, however, to the sons of Noah. We find Shem and his descendants occupying Asia, Japheth's people settling in Europe, and Ham in Africa.

Ham's race is immediately connected with the history of Abraham, seeing that shortly after the Flood we find them in Egypt, with which country the Shemitic race seems to be so intimately connected. Egypt appears to have been one of the earliest settled countries, where the arts and sciences met with encouragement, and from whence learning was disseminated. We find that, before the birth of Isaac, Abraham was ordered to go there. Jacob and his twelve sons received a similar commandment. Our Saviour was carried there by His parents, by God's express directions. The last descendants, in the female line, of David's royal race were carried captive thither after the murder of Gedaliah, and escaped thence to Ireland, to be there reunited by marriage with the main stem of Judah—as I hope to be able to prove.

On referring to secular history, we find that fourteen sovereigns reigned in Egypt of the Koptic or Hametic race. The name of the fourteenth was Dhalka, or Zalkâ, daughter of Manûn Khatûn.

“This princess being unable to defend her kingdom, Walid the son of Thardân, King of the Amalekites, who originally dwelt in Syria, took that oppor-

tunity of invading Egypt, and having subdued the Kopts, seized the crown. These Amalekites seem to have been the same people who are by the great historians styled Shepherds, and their invasion of Egypt was, in all probability, a famous piece of history in the east.

“Walid, the first King of Egypt of the race of Amalek, took the surname of Pharaoh, which in the Koptic tongue signifies king, and was used by all his successors. He is said to have been an impious man, and rebellious against God ; and delighting too much in hunting, and passing his time abroad and in the deserts for the sake of that exercise, he was at last slain.

“Riyân, the son of Walid, succeeded his father ; and first dwelt at Ain Shams, but afterwards removed to Memphis. In his reign Joseph was sold into Egypt, and having lain in prison twelve years, was at length delivered thence on his interpreting of a dream, and being brought to court, was made Wazir (or Visir) in the room of Kolfair, and had the management of the whole kingdom put into his hands. This Riyân is reported to have embraced the true religion, and to have been a strict administrator of justice. One author tells us that he spoke no less than seventy languages ; in every one of which he put questions to Joseph, who answered him in the same. This prince flourished four hundred years before the Pharaoh of Moses.” *

* ‘Universal History,’ Vol. I., ch. iv., p. 280.

Riyân, or, as Pineda calls him, Pharaoh Achoris, through his descent from Esau, must have been nearly connected with Joseph ; they were cousins, as from two brothers.

“Darem, son of Riyân, was an impious person, rebellious against Heaven, and excessively proud ; for which he was, by a just judgment of God, drowned in the Nile.

“Cathim, the son of Mádân, an Amalekite, was famous throughout the world for the magnificent buildings erected by him. Some ascribe the Pyramids to this prince ; adding, that those structures being in after times proposed to be demolished, for the sake of the treasures hidden in them, that design was laid aside, on a remonstrance of the wise men of the country, who made it appear that the riches which might be found in them would not countervail the charge of pulling them down. Cathim was the last king of Egypt of the race of the Amalekites.

“Some writers say that the Wazir of Cathim succeeded to the crown, and was the Pharaoh of Moses ; but the more exact, leaving out both these last princes, tell us that Riyân was immediately succeeded by his grandson.

“Kabûs, the son of Masáb, being invited by Joseph to embrace the true religion, refused, and died soon after that patriarch. Some historians will have Kabûs to be the Pharaoh of Moses, pretending that he lived 620 years, and reigned 400 ; which is more reasonable, at least, than the opinion of those who

imagine his father, Masáb, or his grandfather, Riyân, to have been that Pharaoh.

“Walid, the brother of Kabûs, is generally supposed to be that king of Egypt with whom Moses had to do, and who was drowned in the Red Sea. Most of the commentators on the Korân tell us this prince was an Arab of the tribe of Ad, or, as others say, of Amalek, who were also Arabians, though some pretend he was of Koptic descent.

“Daluka, surnamed Al Ajûz, or the Old Woman, of the royal blood, succeeded the Pharaoh who perished in the Red Sea. This queen is said to have been the most expert woman of her time in magic. She lived a hundred years, and encompassed the city of Mesr with walls, which were looked on as one of the wonders of the world, and some attribute the Pyramids to her.”*

I quote this account for what it is worth. So far, it confirms the statement of other authors, that about, or in, the time of Joseph and the sojourn of the Israelites, Egypt was ruled by Pharaohs or kings of Esau's race, when they threw off the yoke of Jacob.

It is necessary to prove this, as I have afterwards to show that Scota, a princess of that house, was united in marriage with Gadelas, son of Cecrops, of the house of Judah, thus reuniting the two families of Jacob and Esau (as Esau participated in his father's

* ‘Universal History,’ Vol. I., ch. iv., p. 281.

blessing*), and that our own Royal Family is descended from that union, and joined to David's from Judah, through Pharez, Cecrops being the grandson of Judah through his father, Zerah, the twin brother of Pharez.

* Genesis xxvii. 38—40.

CHAPTER IV.

Jacob, the Father of the Twelve Patriarchs—The Birth of Esau and Jacob—The Events it foreshadowed—Esau despises his Birthright—His Repentance—The Forgiveness of Jacob typical of God's Dealings with His People—Isaac's Prophecy—The Marriage of Jacob—Jacob's Vow—His Stone—His Children.

It may seem uncalled-for to say anything of the history of Jacob or Israel. Most people think they know all about him, and who he was—the grandson of Abraham the Father of the Faithful, and the father of the twelve patriarchs who were the heads of the twelve tribes. All this and more is true, and there are many who are equal to stating as much, but there is still room for research in the early periods of time, and opportunity to trace with faithful hands the intentions and purposes of God in His dealings with His people.

Isaac was the father of two sons, Esau and Jacob. We shall have to do with both these sons,* for, notwithstanding that Esau, the elder, sold his birthright to Jacob,† he eventually shared in his father's bless-

* Genesis xxv. 25—27

† Genesis xxv. 33, 34.

ing,* and the two families were subsequently united in marriage, and formed a link in the pedigree of the sceptre of Judah.

The birth of Esau and Jacob is thus recorded :—

“ And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived.

“ And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord.

“ And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

“ And when her days to be delivered were fulfilled, behold, there were twins in her womb.

“ And the first came out red, all over like an hairy garment; and they called his name Esau.

“ And after that came his brother out, and his hand took hold on Esau’s heel: and his name was called Jacob:† and Isaac was threescore years old when she bare them.” ‡

* Genesis xxvii. 39, 40.

† He that supplants, or undermines.

‡ Genesis xxv. 21—26. It may be well to remind the reader here of the extraordinary fact, that Isaac had been married twenty years to Rebekah his wife before this birth (Ibid. 20), Abraham was a hundred years old, and Sarah his wife ninety (Ibid. xvii. 17; xviii. 11; xxi. 5). There can be no mistake about this, for we are told it distinctly three times.

"The children struggled together within her." Was not this a foreshadow of the strife between the two people, of which we learn to some extent in the Bible?

"Two nations are in the womb." Who were the two nations? Israel was one, but who was the other? Edom, may be the reply. True, but more than Edom—Egypt also. Egypt was forcibly taken possession of by the Amalekites, and in course of time the descendants of both brothers dwelt in the land. At the same time, the old Koptic race may not have been entirely expatriated—a sprinkling may have remained, although it is most probable that the bulk of the people were destroyed or driven out. Little mercy was shown to prisoners in the early ages, as we know from other records.

"And his hand took hold on Esau's heel." Here we have foreshadowed the close connexion that afterwards existed between the two nations, despite the strife which from time to time occurred. Is there not also something very significant in the taking hold of the heel? Is not more to be implied than the mere connexion between the subsequent nations? It may also have referred to the Saviour and the prophecy,—

"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."*

I the more notice this, because I have to show the reunion of the two families of Jacob and Esau, but

* Genesis iii. 15.

in a branch or stem apart from Pharez the son of Judah, David's line, from whence the Messiah came; and although Esau was re-admitted into the Abrahamic family, he was not permitted to share in the honour of being in the line of our Saviour's ancestors—he "despised his birthright." Still, he shared his father's blessing in a considerable degree.

"And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father."*

"And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice and wept."†

Here we have not only Esau's repentance,‡ but also his extreme grief and contrition, his earnest desire for forgiveness, and a full sense of what he was forfeiting. Isaac yielded, and admitted him again into his family, but not to the full privileges vouchsafed to Jacob.

All this is typical of God's dealings with His people, for He willeth not that one should be lost, if we but

* Genesis xxvii. 34. † Ibid. 38.

‡ It may be objected that Esau did not really repent, because in the 41st verse we read, "And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand: then will I slay my brother Jacob." Yet that he really repented *at the time* is to be believed, and his father Isaac must have had faith in his sincerity, or it is not probable that he would have blessed him. We often repent and relapse. God is more merciful to us than we are to ourselves.

repent and pray earnestly for forgiveness. Should not lost Israel now turn thus to the Lord? If we are indeed they, the very descendants of Abraham, are we not in Esau's place? Have we not despised and forfeited our birthright—the promises made to our forefathers, Abraham, Isaac, and Jacob?

Supposing, for argument's sake, that we are not the actual but the spiritual Israel, adopted into that one great family of our Lord, is the obligation upon us less to weary God continually by our prayers? If we are merely grafted into that tree, are we, as adopted children, likely to find more favour than the true heirs? But the intention of this book is to try to prove that we are the rightful heirs of the promises, and that it behoves us, nationally and individually, to follow Esau's example. Let there be sorrow, repentance, an avowal that we are His forsaken people, and prayers for His forgiveness—then will follow His pardon and our restoration. My own prayer is that I may be able so to portray these truths that many may be led to believe, and so to place matters before those who doubt, that they may search for themselves whether these things are so. I trust my readers will think that no excuse is needed for my earnestness in a matter of such moment to us all.

“And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

“And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou

shalt have the *dominion*, that thou shalt break his yoke from off thy neck.”*

“The fatness of the earth.” This applies more especially to Egypt than to any other land then known. Watered by the fruitful Nile, it was the country to which all other countries came for supplies in days of distress. Where was there likely to be so heavy a dew as near the Nile? I would maintain that the land of Egypt was foretold by Isaac to be the land of Esau, and that Egypt is to be one of the three kingdoms at the last with Israel.

“In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

“Whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.”†

“Egypt My people”—Esau and Jacob united. A reference to Sharpe’s ‘History of Egypt’ will show how intimately Israel and the Egyptians were intermingled, although they were continually at variance; the Macedonians were Israelites descended from Zerah.

“When thou shalt have the dominion.” Does not this again point to Egypt, which was the predominant kingdom at that time? And was not the prophecy literally fulfilled during the reigns of the four Amalekites?

To follow the whole course of Jacob’s career would take up more space than the other subjects which

* *Genesis* xxvii. 39, 40.

† *Isaiah* xix. 24, 25.

claim our attention will permit. His history can be easily referred to in Genesis, chap. xxviii., which should be most carefully studied. His father's blessing and strict command as to the selection of a wife, resulted in his marrying into his father's and mother's family, and perpetuating the line of Shem.

"And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people ;

"And give thee the blessing of Abraham, to thee, and to thy seed with thee ; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

"And Isaac sent away Jacob ; and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother."*

"The blessing of Abraham to thee, and to thy seed." After reading Genesis xv. and xvii., is it not well worth inquiry as to who are the heirs ? "A father of many nations." These nations must be the heirs, and inherit the promises. Israel is now scattered over the world, but the seed of Abraham must and will inherit, and all the tribes descended from Jacob are believed to be now represented in Great Britain. Supposing, as it is said, that Ephraim is in America, and Manasseh is in Australia—both these tribes are represented in Great Britain, and are under the sceptre of Judah. In Genesis xxviii.

* Genesis xxviii. 3—5.

God renews these promises to Jacob in that wonderful vision. Jacob not only hears, but he also sees:—

“And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

“And he called the name of that place Beth-el; but the name of that city was called Luz at the first.

“And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

“So that I come again to my father’s house in peace; then shall the Lord be my God: *

“And this stone, which I have set for a pillar, shall be God’s house: and of all that Thou shalt give me, I will surely give the tenth unto Thee.”†

That stone is now in “God’s house”—our Beth-el, Westminster Abbey. It was carried by Gadelas to Spain, and by his heirs to Ireland, where Jeremiah, when he arrived with his grand-daughter, the king’s daughter, found it; and through it he became aware of the fact that these Gadelians were of the tribe of Judah. In consequence of this, he united the Heremonn (I conjecture Noitifilus) with her in marriage, and so effected a reunion of the lines of Pharez and

* When we are restored to Palestine, then will the Lord be again our God.

† *Genesis xxviii. 18—22.*

Zerah respectively ; and as Tephi was descended also from Jeremiah, who was of the house of Levi, it became the union of Church and State, and that union has been perpetuated.

God has kept His covenant fully—more than fully, for to food and raiment He has added abundance of wealth ; but is there one of us who pays to God a tenth of all that God gives him ? The nation nominally pays tithes, it is true, but how grudgingly ! Nevertheless, the fact of our acknowledging the obligation at all, assists somewhat in the identification of ourselves with Israel.

Jacob's children were :—

By Leah, six sons, Reuben, Simeon, Levi, Judah, Issachar, and Zebulon ; and a daughter, Dinah.

By Billah (Rachel's maid), two sons, Dan and Naphtali.

By Zilpah (Leah's maid), two sons, Gad and Asher.

By Rachel, two sons, Joseph and Benjamin.

Eleven of these sons, and his daughter, Dinah, were born to Jacob before his name was changed to Israel. Benjamin was born afterwards, and Rachel died in giving him birth.

CHAPTER V.

Judah succeeds to the Birthright—His Sceptre in Britain—
Judah befriends Joseph—Joseph a Type of Christ—Judah's
Homage to him—The Birth of Pharez and Zerah, the Sons of
Judah—The Descendants of Pharez and Zerah.

JACOB went to Egypt, and died there. Reuben, Simeon, and Levi having forfeited their birthright, Judah not only succeeded to it, but he also succeeded to the Sceptre, in accordance with his father's special and prophetic blessing. It is proposed to trace his Royal Line down to the present day, in the hope that the substantiation of such a theory will go a long way to prove that the Sceptre of Judah is with us here. In that case the representatives of the remaining tribes cannot be very far away. It was prophesied that Judah should be the head of his father's house, and the ruler of his people. If, therefore, the Sceptre of Judah can be shown to have dominion in Britain, it may be safely inferred that where the Sceptre is there will be the people also, through the representatives of the respective houses of Reuben, *Simeon*, Levi, Issachar, Zebulun, Dan, Naphtali,

Gad, Asher, Joseph or Ephraim, Manasseh, and Benjamin.

Judah took the part of Joseph when the latter was sold to the Ishmaelites:—

“And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

“Come, and let us sell him to the Ishmeelite; and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.”*

Here was an instance of kindness shown by a son of Leah to a son of Rachel; and again—

“And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

“I will be surety for him [Benjamin]; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.”†

“For thy servant [Judah] became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

“Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.”‡

This was another instance of the kindness of Judah to a son of Rachel, Benjamin, the last and best-beloved of Jacob.

We must not lose sight of the fact that Joseph was

* Genesis xxxvii. 26, 27. † Ibid. xliii. 8. ‡ Ibid. xliv. 32, 33.

sold for twenty pieces of silver ; * and in this Joseph may be said to have been a type of Christ.

Judah, to whom the Sceptre was promised, will only hold it for a time, until the rightful heir, as personified at that time by Joseph, shall return to claim it.

These instances of the kindness of Judah to the sons of Rachel are pointed out to show that, if Reuben, Simeon, and Levi lost their birthright on account of sin, Judah succeeded to the heirship because he did that which was right. At the same time he did homage to Joseph, although he was his younger brother, as being typical of Christ, who was afterwards to emanate from himself. All the family of Jacob, including Jacob, bowed in submission to Joseph, in fulfilment of his prophetic dream.

In Genesis xxxviii. we have, as it were, the private history of Judah, and the account of the extraordinary birth of the twins, the sons of Judah, by Tamar, his daughter-in-law, and the struggle which preceded it. Compare this narrative with the somewhat similar account of the birth of their grandfather Jacob and their great-uncle Esau. Jacob and Esau represented two nations ; may it not be assumed that Pharez and Zerah were destined to be the fathers of two or more races ?

We do not know whether Joseph died before or after his brothers, some of whom may have survived him. As the sceptre was with Judah, it is most pro-

* Genesis xxxvii. 28.

bable that, at the death of his father, he assumed full sovereignty over all the tribes. I assume that Judah did outlive Joseph, because I have reason to believe that at his death a dispute arose between his sons, Zerah and Pharez, as to the succession, which, had Joseph been living, would probably have been settled by him without bloodshed. How do I know that such a contention ever took place? Is it not probable that such would be the case between twins? We know what a rivalry existed between the brothers, Jacob and Esau, which, if they had had a following, might have ended differently. In the days of Zerah and Pharez the Israelites had greatly increased in numbers, and in all likelihood each brother had a considerable number of adherents. However, there was a contest, because one of them was driven out of the country, and with him many of his followers. My authority for this statement is that, in tracing back our ancient records of Scotland and Ireland, I find that their royal race was descended from Gadelas, the son of Cecrops. I find the place of Cecrops's birth and the name of his father, who, in the ancient language, was named Feniusa Farsa; that he was the son of Baath, who (so it is stated, but only doubtfully on account of the time—some five hundred years—that he must have lived) was the son of Gomer, who was the son of Japheth. It is only right to state this, as it in all probability accounts for the prevailing opinion that we are descended from Japheth, and are Gentiles.

Gentiles indeed we are, but not in the sense usually accorded to that word. The ancient records are quite correct when they trace the Royal line to Baath, but they can go no further, and are especially in error when they turn to Japheth. It is a great discovery, and I have been wonderfully led up to it—Baath is no other than Baal, one who rules, or bears the sceptre—Jupiter Ammon, or, as we know him, Judah.

Feniusa Farsa is identical with Scythes, Scytha, or Scuit. Cecrops is Niul or Nilus.

Of the line of Pharez we have the Bible history, and from him we trace the line of David and of our Saviour. This we can do distinctly and without doubt, so that it is only necessary here to make an attempt to follow out the line of Zerah, and to see what nations, or people, if any, sprang from him.

We have in the Bible (Genesis xxxviii. 3—5) the names of three other sons of Judah,—Er, Onan, and Shelah. The first two were slain by the Lord without issue. Of the descendants of Shelah we read (Numbers xxvi. 20), that some of them were among the Mosaic Israelites. So also were the family of the Zarhites, of Zerah—but it does not follow from the fact that some of Zerah's family were with Moses, that the whole of his descendants were with him. We have in Joshua vii. an account of the stoning of Achan, the son of Zerah, and his family, for taking and concealing the spoil. Still, some of the Zarhites appear to have been left, for in

1 Chron. ii. 6 we read, "And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all."

It may appear difficult with this statement of these five sons of Zerah, mentioned by name, to reconcile the theory that I advance. I would, however, suggest that these sons may have complied with the ordinance of circumcision, and were not separated from the main body of Israel.

The meaning of the name Pharez is, according to Cruden, "Division, Rupture, or, that breaks forth violently"; and of Zerah, "East," "Brightness"—but according to Sharpe and others, the meaning of Zerah or Zarah is "Son of the Sun." It is proper to state these difficulties; the theory is not promulgated as proven, but only as one capable of proof. The author believes in its truth, and that it may yet be established; and his desire is therefore to turn the attention of inquirers to it.

CHAPTER VI.

Baal and Judah contemporary, if not identical—The Idolatry of the Israelites in deifying Judah—The Golden Calf—The Expulsion of Zerah—Jupiter—The Worship of Jupiter—Scythes, or Scythia, the Son of Jupiter—The Symbolism of his Body.

FROM the death of Joseph, A.M. 2369 (B.C. 1635), to the birth of Moses, A.M. 2433 (B.C. 1571), there were only sixty-four years, less than two generations. Lempriere states that Cecrops led a colony to Attica about A.M. 2448 (B.C. 1556). If this date is correct, Moses would then have been fifteen years of age, which helps to establish the theory that Jupiter Ammon, or Baal (his grandfather), if not identical with Judah may have been his contemporary; and that Feniusa Farsa (or Scythes) was contemporary with Zerah; and Cecrops (or Niul), and his son Gadelas, with Aaron and Moses—Aaron being older than Moses by three years, as he was born A.M. 2430 (B.C. 1574).

If my assumption is correct that Jupiter, Baath, and Judah were identical, it tends to prove how very soon the Israelites imitated Egyptian idolatry, because

in that case they deified Judah and worshipped him as a god—not during his life, but after his death. He had evidently been a good king, and highly esteemed, his people had loved and revered him as well as feared him, and he had done all in his power to teach them the knowledge and worship of the true God as he received them from his father Jacob. We have Biblical evidence to show how quickly the Israelites in the desert relapsed into idolatry, during the short period of forty days while Moses was in the mountain, when they constrained Aaron to make them a Golden Calf. It is not likely that Aaron, who was living in daily and close communion with Jehovah, would have done this willingly, but he was compelled by fear. Need we then wonder that the successor of Judah, whoever he was, even his son Pharez, should have been similarly influenced, unwillingly, perhaps, as Aaron was influenced through his fear of the people, especially if there was a contest for the throne between himself and Zerah? Would he not do all in his power, politically speaking, to gain the people to him? Had Zerah—Feniusa Farsa—submitted to God's ordinance of circumcision, it is my belief that he would have succeeded Judah to the exclusion of Pharez, but as he refused to do so, he was separated from his people and driven out of the country. Before following him, I turn to see what Lempriere says of Jupiter:—

“The worship of Jupiter was universal. He was the Ammon of the Africans, the Belus of Babylon,

the Osiris of Egypt. His surnames were numerous, many of which he received from the place or function over which he presided. He was severally called Jupiter Feretrius, Inventor, Elicius, Capitolinus, Latialis, Pistor, Sponsor, Herceus, Anxurus, Victor, Maximus, Optimus, Olympius, Fluvialis, &c. The worship of Jupiter surpassed that of the other gods in solemnity. His altars were not, like those of Saturn and Diana, stained with the blood of human victims, but he was delighted with the sacrifice of goats, sheep, and white bulls. The oak was sacred to him, because he first taught mankind to live upon acorns. He is generally represented as sitting upon a golden or ivory throne, holding in one hand thunderbolts, just ready to be hurled, and in the other a sceptre of cypress. His looks express majesty; his beard flows long and neglected, and the eagle stands with expanded wings at his feet. He is sometimes represented with the upper parts of his body naked, and those below the waist carefully covered, as if to show that he is visible to the gods above, but that he is concealed from the sight of the inhabitants of the earth," &c.

It would appear from this account that, just as Judah sacrificed animals in the worship of Jehovah, so the people who deified him offered similar sacrifices to him as Jupiter. It is as natural to infer this as to infer that the oak was sacred to him, because he taught mankind to live upon acorns. Again: he is represented with the sceptre and other symbols of royalty. The Bible tells

us that the Sceptre shall never depart from Judah "till Shiloh come." Can there be much hesitation in saying that Jupiter was only a *sobriquet* for Judah, who taught his people the true worship, which they turned into idolatry by the deification of their former king?

"Scythes, or Scytha," says Lempriere, was "a son of Jupiter by a daughter of Tellus. Half his body was that of a man, and the rest that of a serpent. He became king of a country which he called Scythia."

Can it be doubted that Scytha—*alias* Zerah, *alias* Feniusa Farsa—the son of Jupiter, or Judah, tried to establish the worship of Jehovah as taught him by his father? Does not the symbolism of his body—half man and half serpent—coincide with a teaching of the original fall of man, the temptation of Eve by Satan in the form of a serpent, and the hope of a redemption to come? Granted that Judah was deified, and represented the religion he taught, may it not be inferred that when Zerah died, he was deified by his people, who symbolized in him the faith which he had taught? Can it be a matter of surprise that these people should have deified one whom they esteemed, revered, loved, and feared?

CHAPTER VII.

Feniusa Farsa—Keating's 'History of Ireland'—The Confusion of Tongues—Hebrew the original Language—Feniusa Farsa goes to Magna Seanair—His Schools—The Invention of the Alphabet—Nion, the Son of Pelus—Feniusa Farsa returns to Scythia—The Irish Language—The Derivation of Gaodhal or Gadelas—The Sons of Feniusa Farsa—His Death—His Character—His Adherents.

LET us return to Scytha, the son of Jupiter, *alias* Judah, and see how he was identical with Feniusa Farsa, the father of Niul, *alias* Cecrops, who was the father of Gadelas—the husband of Scota, the descendant of Esau, and the progenitor of our Royal Family.

I turn to 'The General History of Ireland,' containing, according to the Title,—

"I. A full and impartial Account of the first Inhabitants of that Kingdom; with the Lives and Reigns of One Hundred and Seventy-four succeeding Monarchs of the Milesian Race.

"II. The Original of the Gadelians, their Travels into Spain, and from thence into Ireland.

"III. A Succinct Account of the Reigns of all the

Kings of Ireland, with the several Attempts and Invasions upon that Island.

"IV. Of the frequent Assistance the Irish afforded the Scots against their Enemies the Romans and Britons, particularly their obliging the Britons to make a Ditch * from Sea to Sea, between England and Scotland, to guard themselves from the Surprize and frequent Incursions of the Scots and Irish.

"V. A genuine Description of the Courage and Liberality of the Ancient Irish, their severe Laws to preserve their Records and Antiquities, and the Punishments inflicted upon those Antiquaries who presumed to vary from the Truth; with an Account of the Laws and Customs of the Irish, and their Royal Assemblies at Tara, &c.

"VI. A Relation of the long and bloody Wars of the Irish against the Danes, whose Yoke they at last threw off, and restored Liberty to their Country, which they preserved till the Arrival of Henry II., King of England.

"Collected by the Learned Jeoffry Keating, D.D.

"Faithfully translated from the Original Irish Language, with many curious Amendments taken from the Psalters of Tara and Cashel, and other Authentick Records. By Dermo'd O'Connor, Antiquary of the Kingdom of Ireland.

"Dublin * * * MDCCXXIII."

I quote this extensive title in order to show the character and pretensions of the 'History,' for the

* A dyke, or wall.

benefit of those who may not have seen the book, but I do not propose to refer to the contents of the folio, except so far as they concern "the most illustrious Feniusa Farsa," his son, Niul, and his grandson, Gadelas.

"The great Feniusa Farsa, *King of the Scythian Nation*, was a prince who applied himself to the study of letters, and made it his business to understand the several languages of the world, which began from the general confusion of tongues at the Tower of Babel [A.M. 1770 (B.C. 2234), and therefore 238 years before Abraham was born]. From the time of Adam till the building of that tower there was but one universal language, which the ancient Chronicles of Ireland call Gartigarran, which signifies the human tongue. But when Nimrod and his profane confederates attempted to erect that structure, Providence thought fit to interpose and put a stop to the undertaking, by perplexing the workmen with a diversity of speech, and confounding them with strange languages, which effectually hindered their design, and prevented the finishing of the building : But the wisdom of God thought fit to preserve the genuine and original language, which was the Hebrew, in the family of Heber, from whom it was called the Hebrew tongue. This good man being informed of the wicked attempts of Nimrod and his accomplices, and that they proposed by erecting a tower to secure themselves from a second Deluge, which they apprehended would again overflow the world, opposed their design, and refused to

assist them in raising the structure; he told them it was a vain and audacious enterprise, carried on in defiance of Heaven, whose decree it was impossible to withstand or disappoint. But this remonstrance made no impression upon the projectors, who thought to raise the tower to a height to which the waters could never reach, and by that means secure themselves and their families from the danger of another flood. But a confusion of languages broke all their measures, and the faithful Heber for his piety was awarded with a continuance of the original speech in his own family, who preserved it uncorrupt, and in its native purity delivered it to posterity.

“Feniusa Farsa, the Scythian monarch, desirous to attain the knowledge of the Hebrew tongue, and to have it taught in the public schools which he designed to erect, resolved to go in person to Magh Seanair, which was near the place where the Hebrew was the common language of the inhabitants. After the confusion at Babel, it is supposed there arose seventy-two different tongues, which this Scythian prince designed, if possible, to be master of; for this end he dispatched seventy-two persons of learning, with a number, in case of mortality, to supply their places, to the several parts of the known world, and commanded them to stay abroad for seven years, that each of them might be perfectly acquainted with the language of the country where he chanced to reside; then they were to return to Scythia, and instruct the youth in the several languages. Upon the return of

these learned linguists into Scythia, Feniusa Farsa began his journey to Magh Seanair, and left the government of the kingdom in his absence to Nenuall, his eldest son; as the poet informs us in his poem that begins thus—Canoimh Bunadhus na ngaidhiol, &c.:—

“ ‘One was at first the language of mankind,
Till haughty Nimrod, with presumption blind,
Proud Babel built; then with confusion struck,
Seventy-two different tongues the workmen spoke;
The languages the Scythian monarch strove
To learn, and in his schools his youth improve.’

“ It was sixty years from the building of the Tower of Babel till Feniusa Farsa set out from the North, from his country of Scythia, and arrived at Magh Seanair, and there began his schools for the universal languages. This computation we receive from chronicles of great antiquity, and the poet agrees with it in the following verses:—

“ ‘From the confusion at the Tower of Babel,
Till Feniusa Farsa from the North
Arrived, was sixty years.’ ” *

I transcribe these records as they are written, without trying to assimilate dates. Keating adopts a computation of time different from both that of the Bible and of the Scotch records as given by Pineda. The facts, however, remain, whether his computation is accurate or not. I do not consider that it is accurate, and his object in adopting it appears to have been to endeavour to synchronize his dates with the time of

* Keating's 'History of Ireland,' pp. 32, 33.

Gomer, and thus establish his theory that Baath was the son of Gomer—which is simply impossible.

“This learned prince laid the foundation of a University at Magh Seanair, near the city called Athens.”*

This is palpably wrong, although it might have been near where Athens afterwards stood, for at that time Athens was not built. It was commenced as twelve villages by the son of Feniusa Farsa—Cecrops, *alias* Niul.

“He invited the youth of the adjacent countries to frequent his schools, in order to attain the knowledge of the universal languages, as the poet observes in these lines :—

“‘In Magh Seanair, after the lofty Tower
Of Babel was erected, the first school
At Athens was erected ; where the languages
Were taught with care, and the industrious youth
Instructed.’”†

These old lines must have referred to a later period than the foundation of schools by Feniusa Farsa ; probably to the time of his son, Cecrops, or Niul.

“The persons who had the care of these schools were Feniusa Farsa, king of Scythia, Gadel, the son of Eathaïor, of the posterity of Gomer, who was a Grecian,‡ and Caoh Saïon Shreathach, who came

* Keating’s ‘History of Ireland,’ p. 33. † Ibid.

‡ The name Greece was not known at this time. Probably an error of Dr. Keating, or of his translator, Dermo’d O’Connor.

from Gudea, and was likewise called Gar McNeamha, as the poet writes in this manner :—

“ ‘The Tutors who presided in the schools
Were Gadel son of Eathaíor, and Gar,
The learned son of Neamha the Hebrew,
And Fenias the principal of all.’

“ Another poet is of the same opinion, which he expresses thus :—

“ ‘The learned monarch, Feniusa Farsa,
And Gadel, perfect in the foreign tongues,
And Caoih, friend to truth, first took the charge
Of teaching youth the languages.’

“ These three eminent linguists first invented the alphabet in three principal languages, in Hebrew, Greek, and Latin, which they inscribed on tables of wood; as the learned Cionfhaola, who writ in the time of St. Columbanus, or Colum Cill, justly observed. The same author says that Nion, son of Pelus, the son of Nimrod, was the sole Sovereign and Monarch of the Universe; and remarks further, that Niul, the second son of Feniusa Farsa, was born at Magh Seanair, about that time, for whose sake Feniusa Farsa continued twenty years as the president of the schools he had erected, that he might have his son under his immediate care, and make him perfect in the universal languages. It was in the forty-second year of the reign of Nion, the son of Pelus (as the chronicles inform us), that the king of Scythia first *began to build and establish his schools at Magh*

Seanair; so that we may suppose he continued at Magh Seanair ten years after the death of Nion, the son of Pelus; for all the writers agree that he presided as a tutor over those schools for twenty years. It likewise appears from the computation of Bellarmine in his Chronicle, that the schools at Magh Seanair were first begun by Feniusa Farsa, two hundred and forty-two years after the Flood.*

“The same author in his Chronicle computes that it was in the year of the world one thousand eight hundred and fifty, when Nion, the son of Pelus, began his monarchy and governed the nation of the Hebrews, which, according to the Hebrew computation, allowed by Bellarmine, proves that Nion began to reign two hundred years after the Flood; for from the Creation to the Deluge, by the account of Scripture, was one thousand six hundred and fifty-six years, to which we are to add forty and two years of Nion’s reign, that were spent before Feniusa Farsa, king of Scythia, began his universal schools; so that by this calculation, it appears the foundation of the schools was laid two hundred and forty-two years after the Flood, and they were kept open twenty years, ten years in the reign of Nion, and ten years afterwards.

* Schools at Magh Seanair commenced by Feniusa Farsa 242 years after the Flood, which was A.M. 1656 (B.C. 2348), would give the date A.M. 1898 (B.C. 2106),—just 110 years before the birth of Abraham, and 108 before the death of Noah, which took place A.M. 2006 (B.C. 1998).

“ When Feniusa Farsa, the Scythian king, had presided twenty years over the universal schools he had erected, he returned to Scythia, and began to build seminaries of learning in his own country; Gadel, the son of Eathaíor, he ordained president, and commanded him to digest the Irish language into form and regulation, and to divide it into five several dialects. The first was the Finian dialect, which was spoken by the Militia and the soldiery of the Island; the second was the Poetical, the third the Historical, the fourth was the dialect of the Physicians, the fifth was the common idiom, or the vulgar Irish, used in general by the people of the country: this dialect received its name from Gadel the master of the schools, and was called Gaoidhealg, that is, Irish, and not from Gadelas, as others imagine. This Gadel, the son of Eathaíor, was so highly esteemed by Niul, the son of Feniusa Farsa, that in respect to him he called the young prince which he had by Scota, the daughter of Pharaoh Cingeris, by the name of Gaodhal or Gadelas, as the learned Ceanfhoelta mentions in his History.

“ It is a question among authors from whence the word Gaodhal or Gadelas is derived: Becanus is of opinion that it comes from Gaodin or Gaothin, which signifies *Gentle*, and by adding the syllable *all*, is found Goadhall, which signifies *all Gentle*. Others imagine that it proceeds from the Hebrew word Gadai, which signifies Great, because Gadai the son of Eathaíor (who was first called Gaodhal, that is Gadel) was a great proficient in learning, and in the

universal languages. Our historians inform us that he was called Gaodhal or Gadel, from the Irish word Gaoith Dil, which signifies a Lover of Learning: for learning in English, in the Irish language is *Gaoith*, and love is the English for the word *Dil*. The Grecian philosophers explain the word in the same manner, and by Gaoith Dil they mean a Lover of Learning.

“It is not observed by the Irish Chronicles that Feniusa Farsa had any more children than two sons, Nenuall, who was the elder, and Niul the younger brother, as the old poet remarks :—

“ ‘The aged monarch, happy in his sons,
The learned Niul, born near the Tower of Babel,
And valiant Nenuall, by birth a Scythian.’

“When Feniusa Farsa had reigned two-and-twenty years over the Scythian monarchy, and had returned home from Magh Seanair, he fell sick; and when he was near the point of death he demised the kingdom of Scythia to Nenuall his elder son, and left nothing to Niul the younger brother but the advantage arising from the public schools he had erected, and the benefit of instructing the youth of the country in the learned languages.” *

It is clear that Feniusa Farsa was a good man, and a good king, and that, from the way in which he was subsequently symbolized, he was a teacher of Divine truths. These truths, in the state of the world at

* Keating's ‘History of Ireland,’ p. 34.

that time, he could only have received from his father Judah, before he was separated from his people and driven from Egypt. It is most probable that he did not leave without a considerable following, both of Israelites and Hamites, for in those days the tribal influences and associations were strong and enduring. Perhaps there may have been with them some of the descendants of Japheth; if so, it would have been a mixed race, but chiefly of Israelites of the seed of Abraham. Here was a fold that did not go through the desert with Moses. Some of them we find settled at Magh Seanair, or Seanoir, near the site of Athens.

CHAPTER VIII.

Scythia and its People—Their Origin—Their Connexion with Israel—The Israelites Scattered over the World, but Represented Tribally in Britain—Mosaic Judah typified by Thomas.

It will be as well now to give some details of Scythia and its people. Lempriere states that it was—

“A large country, situate on the most northern parts of Europe and Asia, from which circumstance it is generally denominated European and Asiatic. The most northern parts of Scythia were uninhabited on account of the extreme coldness of the climate. The more southern in Asia that were inhabited were distinguished by the name of Scythia *intra* and *extra Imaum*, &c. The boundaries of Scythia were unknown to the ancients, as no traveller had penetrated beyond the vast tracts of land which lay at the north, east, and west. Scythia comprehended the modern kingdoms of Tartary, Russia in Asia, Siberia, Muscovy, the Crimea, Poland, part of Hungary, Lithuania, the northern parts of Germany, Sweden, Norway, &c. The Scythians were divided into several nations or tribes; they had no cities, but continually changed

their habitation. They inured themselves to bear labour and fatigue, they despised money, and lived upon milk, and covered themselves with the skins of their cattle. The virtues seemed to flourish among them, and that philosophy and moderation which other nations wished to acquire by study seemed natural to them. Some authors, however, represent them as a savage and barbarous people, who fed upon human flesh, who drank the blood of their enemies, and used the skulls of travellers in their sacrifices to their gods.

“The Scythians made several irruptions upon the more southern provinces of Asia, especially B.C. 624, when they remained in possession of Asia Minor for twenty-eight years, and we find them, at different periods, extending their conquests in Europe, and penetrating as far as Egypt.

“Their government was monarchical, and the deference which they paid to their sovereigns was unparalleled. When the king died, his body was carried through every province, where it was received in solemn procession, and afterwards buried. In the first centuries after Christ they invaded the Roman Empire with the Sarmatians.”

Who were these people? Were they the descendants of Scythia and his followers from Egypt? If so, they were Israelites, and descended from all the tribes. God's glorious promises to the Israelites of old were that they should be the forefathers of “a nation, and a multitude of nations,” “a multitude

as the sands of the sea which no man can number." The Israelites, traced partly through the Scythians, have become independent nations, the chiefest, and a multitude in itself, being that on which "the sun never sets," but nevertheless the seed and stock of Abraham are there, and although, through their rejection of the ordinance of circumcision, they have been separated and scattered, they must be recovered and brought back into the fold of Christ.

These suggestions may throw some light upon the vexed question of the Israelitish origin of the Teutonic Races. My argument is that the Teutons are Israelites, and that Israel is scattered over the surface of the habitable globe ; but I do not believe that any one continental nation represents any one or more particular tribe or tribes. Although they are Israelites of the seed of Jacob, there is not one of them that is nationally Israel as Great Britain is, whose inhabitants consist of members of all the tribes, collected together as one nation under one monarch in the direct line of Judah. According to this theory, we are composed, not only of the descendants of those who crossed the desert with Moses, but also of those who escaped from Egypt prior to the Mosaic Exodus, and of those of the House of Judah who by God's mercy escaped the curse which their brethren evoked,—“His blood be upon us and upon our children.” That meritorious blood can alone save them from the consequences of their awful malediction. Mosaic Judah are typified by Thomas, who did not believe until seven days

after the rest of the Apostles—until he had seen and felt the wounds of Christ. Neither will they—the Jews—believe until Israel is restored to the favour of God, and reinstated in the Land of Promise. Then, I believe, the words will be called to their remembrance, “Behold My hands and My side, and be not faithless, but believing.”

Then shall they look once more on “Him whom they pierced.”

But what is our own condition in the sight of God? Can we point to a perfect obedience, while we denounce the Jews for their rejection of Christ? Are not we continually crucifying Him afresh? It is as well to look at home for these things as for the Lost Tribes.

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CHAPTER IX.

Niul, Son of Feniusa Farsa—Origin of his Name—He Returns to Egypt—He Settles in Attica—His Name changed to Cecrops—His Descent, according to Keating and Pineda—His Meeting with the Israelites near Capacirunt.—Gadela and Moses.

To return to Niul, Nilus, or Cecrops, the younger son of Feniusa Farsa. Should there be any doubt as to the latter having come originally from Egypt, it may be pointed out that if he did not, and if he had no interest or stake in that country, it is strange that he should have named his son after the river of Egypt. Names were then, as sometimes now, selected and given with regard to something significant, and it is not at all improbable that the father desired to identify himself, through his son, with the country whose sovereignty he had once contested.

Feniusa Farsa at his death left his adopted country and the people he had led thither to the rule of his elder son, but nothing to Niul, who returned to Egypt and endeavoured to recover his father's throne. It appears that he was successful for a time, and became King of Thebes, under (according to Lempriere) the name of Nilus. How long he reigned we do not know, but

it would appear that the old feud broke out again. It is possible that he arrived about the time of the death of his uncle Pharez, and then claimed his right to the sceptre; but it seems that the prophetic denunciation was still in force against him, and he was ejected to give place to his cousin—a son of Pharez. When next we hear of him he was in Attica. That was the most likely place to find him; his father was dead, and his brother in possession of his father's throne; Attica was his native place, where he had been reared and educated, and there doubtless he had many friends. However this may have been, go he did, and, dropping the name of Niul or Nilus, he discarded Egypt, and assumed the name of Cecrops, calling the place Cecropia and his followers Cecropidæ. He turned to account his learning and wisdom, instructing his people in all the knowledge he had acquired from his father. Thus was sown the seed which bore fruit in the Athenian or Grecian renown for learning, and their skill and progress in arts, science and law. Thus we have another body of Israelites, members of *all* the tribes—for he distributed his followers in twelve villages, according to their respective tribes. None but an Israelite would have done this; the ruler of no other nation on record has adopted such a course; but he had a cause in the custom of his forebears.

The Irish History according to Keating—or rather Keating, in his endeavour to make the Irish records subservient to his preconceived opinion—states that

Niul was descended from Japheth, but the assertion is qualified in the following passage :—

“It may seem strange, perhaps, that Niul (who was the fifth descendant from Japheth) should be contemporary with Moses, especially considering that it was the space of nine hundred and ninety-seven years from the Deluge till Moses took upon him the command of the Israelites ; this difficulty will be answered if we observe that it was not impossible for Niul to live some hundred years, for in those ages of the world the lives of mankind were very long, as may be proved by the testimony of Scripture. Heber, the son of Saile, the fourth descendant from Sem himself, lived four hundred and sixty-four years, and Sem himself lived five hundred years after his son Arphaxad was born. This account we find in the 11th chapter of the Book of Genesis. So that we are not so much to admire that Niul should live from the forty-second year of the reign of Nion, the son of Pelus, to the time that Moses came into Egypt : and the wonder abates still if we may give credit to Marianus Scotus, who says that it was three hundred and one-and-thirty years after the flood, when the confusion of languages happened at the Tower of Babel ; and we have the evidence of the most authentic records to prove that Niul was born a considerable time after that confusion ; so that the age of this Prince is not at all incredible, nor is the testimony of the Scottish author invalid, who places Niul as contemporary with Moses.”*

* Keating's 'History of Ireland,' p. 35.

I quote the above because I wish my readers to judge for themselves, but all difficulty vanishes if Judah, Baath, or Baal was identical with Jupiter Ammon. Keating differs in many respects from Pineda, Boethius and other historians, especially the Scotch, on whom, as given by Pineda, I have much greater reliance than on Keating. Nevertheless, there is much in his work calculated to throw light upon the subject of this inquiry, and it would be absurd to denounce the History as fabulous, and to discard it utterly as an authority, without strong proof that it is unworthy of credit. There is no concealing truth in the long run, however much she may be disguised for a time.

Keating calls Scots the wife of Cecrops and the mother of Gadelas, and not the wife of Gadelas. Whether she was so or not, she was descended from Esau, so that the reunion of the races of Jacob and Esau was effected by either marriage. I give fuller credit to Pineda, and believe her to have been the wife of Gadelas.

“During the time that Niul resided at Capacirunt, near the Red Sea, with his wife Scots, and Gadelas his son, the children of Israel, under the conduct of Moses and Aaron, attempted to free themselves from the slavery of Egypt, and encamped near Capacirunt. Niul, somewhat surprised at the number of those itinerants, who had fixed themselves in his neighbourhood, went himself in person to make discoveries, and to know their business, and to what nation they

belonged. When he came to the outside of the camp he met Aaron, of whom he inquired the reason of their encampment, and the country they were of. Aaron very courteously gave him satisfaction, and beginning the history of the Hebrew nation, related the several adventures of that people. He informed him of the bondage they had endured for many years under the tax-masters of the Egyptian king, and how the God they worshipped had worked wonders and miracles for their deliverance, and had punished with the most dreadful judgments the cruelty of that barbarous prince. Niul, affected with this relation, immediately offered his friendship and service to Aaron, and asked if he had sufficient provisions for so numerous a people; and if they were in any distress, he promised to furnish them with corn and all other necessities which his country produced. This generous act could not but be well received by Aaron, who returned him thanks for his civility, and took his leave. When he returned to the camp, he gave account to Moses of the adventure he had met with, and the kind offers that were made him by a neighbouring prince. Niul likewise when he came home related the history of the Israelites to some of the principal of his people, and repeated the conversation he had with one of their commanders." *

This shows what reliance may be placed on the learned Dr. Keating. From other sources we know

* Keating's 'History of Ireland,' p. 35.

that Niul, or Cecrops, left Egypt long before this date—in A.M. 2448 (B.C. 1556). Moses was born A.M. 2433 (B.C. 1571), and when he was but fifteen years old of course he had not gone to Midian, where he resided forty years. Gadelas, who at first accompanied his father, Niul, or Cecrops, to Attica, returned to Egypt, and afterwards, in conjunction with Sayas and in command of the Egyptian forces, subdued the Ethiopians for Pharaoh, and for this act was rewarded with the hand of Pharaoh's daughter, Scota.* It is probable that this Pharaoh was Cathim, the last king of Egypt of Esau's race. The succeeding Pharaoh would of course be hostile to Gadelas, who had been general-in-chief of the forces of his predecessor. It is not improbable, therefore, that Gadelas and Moses should have rendered each other assistance, especially when it is remembered that they had both been attached to the court, and were both originally of the same stock. Pineda seems to place the return of Gadelas from Attica about the time of the flight of Moses to Midian, when he was made commander-in-chief *vice* Moses—in which case, if he met Moses at this juncture, he must have been some fifty years in Egypt. There is, however, nothing improbable in this, nor that Moses should have rendered Gadelas some assistance in seizing the Egyptian navy to effect his escape and that of his people from the country. If this were so, there can be no doubt that

* Pineda.—*Vide* chap. xiii., *post*.

Moses knew who Gadelas was, and of his descent from Judah, and that he would continue to be separated from his people. He probably encouraged the remembrance of a Scythian ancestry the more effectually to conceal the original line from Judah.

CHAPTER X.

Why we are Gentiles—The Meaning of Gentile—God's Name's Sake—Gadelas, the Son of Niul, is Bitten by a Serpent—Moses heals him—The Prediction of Moses—The Derivation of Gadelas—Niul and Moses—The Passage of the Red Sea—Prophecy as to the Posterity of Niul.

THE popular idea that we are Gentiles is right in one sense, but wrong in another. We are Gentiles and Israelites by virtue of our descent from the Lost Tribes, but we are not Gentiles because of our descent from Japheth or Ham, neither of whom was our ancestor. God gave His name Ghadol to Gadelas, and from him we received it, although it has assumed many forms and meanings—for instance, Gentile—a hidden people, or a shut-up nation, and Gentle-man—descendant of Gadelas; “God's child.” God has adopted us, and stands to us in the place of a God-father. Baptism is the first great event in our lives, and by it we are admitted into His family; and if a child is called after its sponsor's name, the sponsor recognizes the child as his name's-sake or God-child. So God the Father has taken us as His God-children.

“And they shall put *My name upon the children of Israel*, and I will bless them.”*

“For . . . *My name shall be great* [גָּדוֹל] *among the Gentiles.*”†

“After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

“That the residue of men might seek after the Lord, and all the Gentiles, *upon whom My name is called*, saith the Lord, Who doeth all these things.”‡

“I wrought for *My name's sake*, that it should not be polluted before the heathen.”§

“And ye shall know that I am the Lord, when I have wrought with you for *My name's sake*, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.”||

Now that we are gathered together, like swallows before their autumn flight, it is fully time to look to the name we bear and the responsibilities and duties which accompany it. The Irish records will help us to a meaning for our Gentile name, and I shall again quote from Keating, only premising that the records he preserves were written ages ago, when there was no thought of identifying the British Nation with Israel, so that it cannot be said that they were written with a special intention to deceive those who seek lost

* Numbers vi. 27. † Malachi i. 11. ‡ Acts xv. 16, 17.
§ Ezekiel xx. 9, 14, and 22. || Ibid. 44.

Israel, unless their authors were very far-seeing indeed.

“ It happened that upon the same night the young Prince Gadelas, the son of Niul, had the misfortune to be bit in the neck by a serpent, as he was swimming (some say) in a river ; though others assert that the serpent came out of the adjacent wilderness, and bit him in his bed. The venom instantly spread itself through his veins, and poisoned the whole mass of blood, so that the prince languished, and was reduced to the very brink of death. This dreadful accident alarmed Niul and his people, who, upon consultation, resolved to carry the expiring prince to the camp of the Hebrews, and entreat the humanity of Moses that he would pray for his recovery to that Almighty God who had displayed His power in so wonderful a manner among the Egyptians. Moses* complied with

* “ Moses, on leaving the City of the Sun, called in the Coptic Rameses, in Greek Heliopolis, marched the first day sixteen miles along the right bank of the Pelusiac branch of the river. He rested the first night at a village called *the Tents*—in Hebrew Succoth, in Greek Scenæ. The next day’s march was of twenty-two miles, and passing by the town of Onion, called in the Roman Itinerary Vicus Judæorum, he encamped the same night at the edge of the desert, near the Egyptian fortified city of Etham. This city was named after the God Chem, then called Athom ; and it has also been called Thoum and Pithom, and Patumos.”—Sharpe’s ‘ History of Egypt,’ vol. i. p. 50.

Could this place have been the scene of the adventure of Gadelas with the serpent ? The name Pithom suggests that it might have been. May not Chem also have referred to Shem, whose descendant Gadelas was ?

their request, and addressed himself fervently to God for the safety of the young prince ; and, laying his rod that was in his hand upon the wound, the youth immediately recovered, and was perfectly healed, but there remained a green spot upon the place where the bite was. From this green spot the prince was afterwards called Gaodhal Glas, but by modern authors, Gadelas—Glas signifying green, and Gaodhal (as the moderns corruptly pronounce it, though Gadel was the proper name) being joined with it, is the reason why he is generally called Gadelas ; and from this Gaodhal or Gadelas the Irish are called Clana Gaodhal, which is as much as to say the posterity of Gaodhal or Gadelas.

“ When Moses had so miraculously cured this bite of the serpent, he prophesied that wherever that young prince or his posterity should inhabit, the country should never be infested with any venomous creature. This prediction is fulfilled in the Island of Crete, now called Candia, where some of the descendants of this prince remain to this day ; and it is well known that no poisonous creature will live in that island, but they die immediately upon their arrival, as they do in Ireland. Some, I confess, are of opinion that there were serpents in Ireland till St. Patrick arrived to propagate Christianity in that country ; but this assertion depends upon the figurative manner of expression, which is to be understood of devils or infernal spirits, that may properly be called serpents, and were expelled the island by the piety and preaching of this

saint. But we have no account in our ancient annals of any serpents in Ireland since the invasion of the country by the Gadelians, and by the universal silence of historians, we may, with great reason, collect that there were no such creatures; and, as a further testimony, we are to observe that the infernal fiends, or the devils, are generally called serpents in the ‘Life of St. Patrick.’

“We have an account from some antiquaries that Moses locked a chain he had in his hand about the neck of Gaodhal or Gadelas, and from thence he was called Gaodhal Glas, that is Gadelas; for the word *Glas*, by another termination in the Irish language, signifies in the English *a lock*, and by joining together the words Gaodhal Glas, we come at the name Gaodhalglas, or Gadelas. In those times every principal and chief commander wore a rich chain about his arm, as a badge of his office and a distinction of his authority. But as an evidence that this young prince had the syllable Glas added to his name from the impression of the serpent’s teeth (which occasioned a green spot upon the wound, in Irish called Glas), and not from a chain locked about his neck, I have inserted the following verses, extracted from the Royal records of Tarah:—

“‘The hissing serpent, eager of his prey,
Ascends the couch where sleeping Gadel lay;
In winding mazes then himself he roll’d,
And leap’d upon him in a dreadful fold,
And shook his forked tongue, and then around
His neck he twists, and gives a deadly wound;

From his black gums he press'd the killing foam,
 And from his mouth the blasting vapours come.
 The subtle poison spreads thro' every vein,
 No art, no juice of herbs can ease the pain,
 Till Moses, with his never-failing wand,
 Touch'd the raw wound, which heal'd at his command.
 But a green spot the tender skin distain'd :
 From hence the princely youth receiv'd his name,
 And was called Gaodhal Glas.'

" Other antiquaries are of opinion that he was called Gadelas from the brightness of his armour, and the shining of the weapons he used in the wars, as the poet observes in this manner :—

" 'This prince the virtuous Scots bore,
 From the bright lustre of the arms he bore
 Called Gaodhal Glas.'

" From this Gaodhal Glas, or Gadelas, the Gadelians derive their name, and the Irish from him are called Clanna Gaodhal ; and upon this account an ancient poet has these lines :—

" 'From Gadelas the Irish had their name,
 The Scots from Scots, Feine from Fenius.'

* * * *

" When Niul had received his son in perfect health by the prayers of Moses, and in return had supplied the Israelites with provisions, and what was necessary for their journey, he began to be apprehensive that his father-in-law would be displeased at the civility he showed a people whom he esteemed as a company

of slaves in a state of rebellion against his authority. He communicated his fears to Moses, who persuaded him to remove himself and his people, and accompany him into the promised land, where he should have part of the country assigned him for his own support and the maintenance of his followers; or if he refused this proposal, he would deliver up the shipping which belonged to the crown of Egypt into his hands, when he might dispose of himself and his subjects with safety, till he found how the great God would deal with Pharaoh, who resolved to pursue the Hebrews, and force them back into slavery. This motion Niul complied with, and accordingly Moses despatched a thousand men, well armed, who made themselves masters of the ships, and delivered them into the possession of Niul, who, with all possible speed, went on board with all his people, and stood out to sea in expectation of the event. Upon the next day the waters of the Red Sea were divided, and a wonderful passage made for the Israelites to go through; and Pharaoh, with the choicest forces of his kingdom, attempting to follow them, were all drowned. Upon this memorable occasion, an old poet has these lines:—

“ ‘The haughty monarch with a heart elate
Resolved to follow, and to tempt his fate;
He rush’d into the deep, the waters close,
And with impetuous rage his pride oppose:
They cover all his host, and in their course
Sweep away sixty thousand foot, and fifty thousand horse.’

“ This overthrow of the Egyptians was brought to

pass about seven hundred and ninety-seven years after the Deluge." *

The learned Dr. Keating is evidently sixty years wrong in his computation. The Deluge took place A.M. 1656, the passage of the Israelites A.M. 2513, making the time between the two events 857 years, instead of 797 years. Cecrops, as I have shown before, was in Attica at the time ; still it is not impossible or improbable that some such transaction may have occurred between Moses and Gadelas.

Moses "added likewise this prediction, that the posterity of this prince should encourage the sciences, and be the constant patrons of poets, philosophers, historians, and men of learning in all professions :—

"The holy prophet was inspired to see
 Into events of dark futurity,
 And said, For thee, young prince, has Heaven in store
 Blessings that mortals scarce enjoyed before ;
 For wheresoe'er thy *Royal line* shall come,
 Fruitful shall be their land and safe their home.
 No poisonous snake or serpent shall deface
 The beauty of the field, or taint the grass ;
 No noisome reptile with envenom'd teeth,
 Nor deadly insect with infectious breath,
 Shall ever bloat that land, or be the cause of death ;
 But innocence and arts shall flourish there,
 And learning in its lovely shapes appear ;
 The poets there shall in their songs proclaim
 Thy glorious acts and never-dying name.' " †

* Keating's 'History of Ireland,' pp. 35—37. † Ibid. pp. 37, 38.

CHAPTER XI.

The Royal Pedigree from Gadelas—The Result of Jewish Idolatry and Rebellion—Their Bondage in Egypt—Etymologies of Baal, Zerah, Feniusa Farsa, &c.—The Israelites who were left in Egypt—Their Colonies—Hiberus and Heremos—The Expulsion of the Gadelians from Egypt—Gadelas contemporary with Moses—The Invasion of Ireland—War between Gadelians and Scythians.

ALTHOUGH I may not have proved that Judah, Baath, Baal, and Jupiter Ammon were one and the same ; that Zerah, Feniusa Farsa, and Scythes or Scythia were identical, and that Cecrops, Niul or Nilus was the son of Feniusa Farsa, and the father of Gadelas,—I have, at least, pointed out that which may induce further research in the same direction. I can only add that I have not the shadow of a doubt as to the truth of the theory.

The royal pedigree from Gadelas is easily traced through his descendants, the Milesians, and Heber and Heremon, who governed Ireland jointly, A.M. 2737. The records of the Irish kings have been kept accurately and preserved carefully. Lavoisne will be found a great help to the inquirer, who should not neglect 'The Synopsis of English History,' by

Stacey Grimaldi, F.S.A., &c., together with many other works, by means of which a chain from the beginning, without a broken link, down to the present time can easily be shown. This, however, must be left to more competent men than I. Unacquainted as I am with the literary skill which adds so much force to the expression even of feeble ideas, I feel that I have trespassed too long upon the kind consideration of my readers. Nothing less than the importance of the question, and an irresistible desire to show my fellow-Israelites the result of my investigations, would have induced me to appeal to the pen.

See the effect of rebellion and idolatry during the six hundred years that Israel were in Egypt. Remember their rejection of the rite of circumcision (which even Zipporah, the wife of Moses, rebelled against), and the consequences of that rejection in the case of Zerah, who, with his descendants, was expelled from the house of his fathers. Then followed the deification of Judah and the worship of Baal. It can be no matter for marvel that the Lord God Jehovah permitted the Egyptians to tyrannize over and enslave the Israelites. Observe that He did not draw them to Himself in Egypt. The commandments that He gave were obeyed by the Israelites, but it is not unlikely that the misery they endured under their hard taskmasters induced them to obey. They did not become sincere worshippers and followers of God until their sojourn in the Wilderness, and we know

how quickly, even then, they relapsed into Egyptian idolatry, in the actual presence of the Almighty.

We are under the commands of God. Let us obey them, swiftly and willingly, and prepare for our remove, although we shall not be cleansed from our iniquities and receive full pardon and grace until we have, metaphorically, crossed the Red Sea, and are once more living in the Land of our Fathers. We cannot hope to receive the route whilst rebellion and idolatry are in our midst. May God in His mercy send us a leader, while we are yet in our wickedness. Knowing what we do, should we not earnestly strive to put away from us Baal and his worship? Awake! O Israel! put Baal from you and return unto the Lord, for "the Lord He is God!" "The Lord He is God!"

The history of Gathelas (Gadelas, Gadel, Gedadiah), עגדל "Taught of God," is given in Pineda's 'Synopsis of the Genealogy of the Brigantes or Douglas,'* a family identical with the descendants of Benjamin.

The significance of the following names is of interest in connexion with the subject of this inquiry.

Baal—He that rules, or subdues; a master, lord, or husbandman.

Gaddiel—Goat of God; or, the Lord is my happiness.

Gedaliah—God is my Greatness, or Fringe of the Lord.

Ghadol—גדול—Third name of God.

* See chap. xiii.

Gad—A Band, or happy, armed, or prepared.

Zerah—Son of the Sun.*

Moses—Taken out of the Water.

Scytha, Scythes, Scuit—A wanderer : also Tanner or Leather-dresser (the Scythians wore skins of animals). The name of the Nile† was Sihor, or Seiris, as the Greeks pronounced it, from the colour blue. Was the name Scytha adopted from Sihor, and assumed in order to identify himself and people with Egypt, where many Israelites remained who had not joined the Mosaic Exodus?

Besides the Israelites who accompanied Moses to Judæa, there were considerable numbers left in Egypt who spoke Hebrew in Jeremiah's time. An Israelitish colony settled in Attica under Cecrops; another in Scythia under Scytha; and others in Spain and Ireland under Gadelas and his descendants—altogether a multitude which now no man can number. If this is so, the best part of the world is peopled with Israel, although the tribes, *as tribes*, are located in Britain by their representatives under the Sceptre of Judah.

“The wives” of those Israelites who accompanied

* Sharpe's 'History of Egypt,' vol. i. p. 116.

† “It received its present name, the Nile or *stream*, from the Jews. . . . Some changes also in the pronunciation were probably brought from Chaldea into the Bashmuric dialect, or that spoken in the neighbourhood of Bubastis. Such was using the letters L and B in the place of R and F, and Th in the place of the guttural Ch.”—Ibid. vol. i. p. 142.

Jeremiah to Egypt "offered up their prayers and incense to Neith the Queen of Heaven." *

Roman Catholics offer their prayers to the "Queen of Heaven," under the name of the Blessed Virgin Mary.

To return to Keating and the Irish records, although the account is sometimes at variance with that of Pineda and the Scottish historians. The latter state that Hiberus and Hemecus were the sons of Gadelas and Scota. The former says that Heber and Heremon (whom I take to have been identical with Hiberus and Hemecus) were later descendants, and that Gadelas and his son Easru lived and died in Egypt, Sru, son of Easru, having been the commander of the Gadelians; but he adds that he landed at the Isle of Crete, where he died, and was succeeded by Eibber or Heber Scot his son. It is possible that this may relate to a different expedition of the same people. Keating quotes Walsingham's 'Hypodigma':—

"The Egyptians being overwhelmed by the Red Sea, those that remained drove out a Scythian Prince who resided among them, lest he should take advantage of the weakness of the government, and make an attempt upon the crown. When he was expelled the country with all his followers he came to Spain, where he and his people lived many years and became numerous, and from thence they came into Ireland."†

This testimony is decidedly in favour of Pineda

* Sharpe's 'History of Egypt,' vol. i. p. 140.

† Keating's 'History of Ireland,' p. 38.

and the Scottish historians. Keating quotes "Giolla Caomhan, a celebrated poet":—

"Sru son of Easru, son of Gadelas,
The founder of the great Gadelian race,
Left the Egyptian shore expell'd by force,
And sail'd with four ships; he had in every transport
Twenty-five nobles of the choicest rank,
Attended by their virtuous ladies."*

Pharaoh an Tuir is given as the name of the Egyptian sovereign who compelled this flight.†

"Gadelas was contemporary with Moses, and was eighty years old when Pharaoh and his army were destroyed in the Red Sea. The fourth descendant from him in a direct line was Heber Scot, son of Sru, son of Easru, son of Gadelas, who was born in Egypt before the Gadeliens were expelled thence. Some antiquaries imagine that it was four hundred and forty years from the destruction of Pharaoh till the sons of King Milesius arrived in Ireland; and this account is confirmed by an old poet in these lines:—

"'From the destruction of Pharaoh Cingeris,
Till the descendants of Milesius sailed
From Spain, and landed on the Irish shore,
Was forty and four hundred years.'

"'The Book of Conquests or Invasions' computes but two hundred and eighty-three years from the time that Moses governed the Israelites in Egypt till the sons of Milesius arrived in Ireland, and the Irish chronicles agree that the posterity of Milesius first invaded the country a thousand and eight years after the Flood. The book above mentioned

* Keating's 'History of Ireland,' p. 38.

† Ibid.

reckons that it was three hundred years after the Deluge when Partholanus came into Ireland; that his posterity continued there three hundred years; and that the country was uninhabited and waste thirty years after the extinction of the Partholanians, till the Clana Neimhidh, or the posterity of Nemedius, landed upon the coast. The Nemedians governed the island two hundred and seventeen years; the Firbolgs succeeded them, and reigned thirty-six years; they were subdued by the Tuatha de Danans, who were governors of the country a hundred and ninety-seven years; and by adding the whole numbers together they amount to one thousand and eighty years, which is the distance of time agreed to be from the Deluge till the posterity of Milesius first came into Ireland. If this computation be compared with the seven hundred and ninety-seven years that were between the Flood and the government of Moses over the Israelites, it will appear evidently that from that time till the arrival of the Milesians in Ireland, there passed no more than two hundred and eighty-three years; so that the above supposition is false, and without authority, which asserts that the posterity of Milesius landed in Ireland four hundred and forty years after the passage of the Israelites through the Red Sea.”*

He further states that these people made for Scythia:

“And in one of the engagements between them” (*i.e.* these Gadeliens and the descendants of Nenual, son of Feniusa Farsa), “Agnon the son of Tait, the

* Keating’s ‘History of Ireland,’ p. 39.

son of Heber Scot, fought hand to hand with his own cousin Reffleior, the son of Riffil, the son of Nenuial, and King of Scythia, and slew him. Their dissensions continued seven years, as the old poet Giolla Caomhan observes in the verses following, extracted from the poem which begins thus: *Gaodhal glas otaid Gaoidhil*:

“For seven long years the Scythian wars continued,
Till Reffleior (engaged with the valiant Agnon)
Was slain.” *

* Keating's ‘History of Ireland,’ p. 40.

Note.—With reference to the letter G and the word גָּדוֹל is the following interesting passage in Mackenzie's ‘Royal Masonic Cyclopædia’ :—

“Letter G. 1. The seventh letter of the English alphabet, and its fifth articulation, derived to us through the Latin and Greek, from the early Aryan languages. In Greek, Chaldic, Syriac, Hebrew, Assyrian, Samaritan, Etrurian, Coptic; in the modern Romaic and Gothic (perhaps in the Búgis, Tibetan, Mongolian, and in the Mkhedrüh of the Georgians), it occupies the third place; while in the Cyrillic, Glagolitic, Croat, Russian, Servian, and Wallachian, it stands fourth. It is the fifth in the Arabic, and the twentieth in the Ethiopian. In the Hebrew system it was called Gimel, with the numerical value of 4, and the signification of Camel. As a numeral, it formerly also stood for 400, and with a dash over it, ג̄, 40,000. It was associated with the third name of God in Hebrew, גָּדוֹל (Ghadol), Magnus.

“2. In Masonry, the letter G, equivalent to the Hebrew י and the Greek Θ, is constantly displayed in the Masonic lodges. Whether the substitution of the letter G, and its reference to geometry in the second degree, is grounded in real tradition, is difficult to say. I am disposed to think it an invention of the last century. Perhaps it is as well to refer to the Syriac Gad, the Swedish Gud, the German Gott, and the English God, all derived from the Persian Goda, or Khoda, itself a derivation from the pronoun signifying himself. That the letter G should have been intruded into the fellow craft's degree, only shows that the ceremony of that degree must have been put into its present form at a comparatively recent period.”

CHAPTER XII.

The Gadelians are expelled from Scythia—They enter the Country of the Amazons—They sail Westward—The Prophecy of Caicer the Druid—The Gadelians in Gothland—Their Voyage to Spain—Milesius of Spain—They return to Scythia—The Gadelians in Egypt—Marriage of Milesius and Scots—The Voyages of Milesius, and his Settlement in Spain—Ireland invaded by the Milesians—Abridged Pedigree.

AFTER the death of Reffleoir, his sons, Nenual and Riffil, collected an army and drove out the Gadelians, who left the country and entered the land of the Amazons, where they remained a year under the rule of Adnoin and Heber, the sons of Tait, son of Agnamon, son of Beogamon, son of Heber Scot, son of Sru, son of Easru, son of Gadelas. This was the course of this band of Israelites, and tends to prove how thoroughly they were dispersed; and yet not so widely but that, in these latter days, they may be traced from our own archives.

At the end of the year they, or a portion of them, set sail in three ships. There were "three score persons in each ship, and every third person had a wife."*

* Keating's 'History of Ireland,' p. 40.

They sailed westwards until they came to a narrow sea flowing from the Northern Ocean, when they were driven by a storm on to an island called Caronia, in the Pontic Sea. They stayed there eighteen months, and buried Heber, and Lamfhglas, a son of Adnoin, who died there. They were beset with difficulties from storms and sunken rocks, and had recourse to a Druid named Caicer* for advice. This is the first mention I find of the name Druid. He prophesied that there was no country ordained for them to inhabit until they arrived upon the coast of a certain island (which was Ireland); but they never set foot in that country, and it was reserved for the occupation of their posterity.

The extracts in this chapter from Keating's 'History of Ireland' will carry us down to the settlement of Spain and Ireland by these descendants of Gadelas.

"It must be understood that a Druid signifies priest, a person of singular learning and wisdom. The Gadelians were happy in always having the attendance of some of these extraordinary sages in all their travels and adventures till they came to Ireland, and afterwards to the birth of Christ, which put an end to their idolatry and their pagan priesthood. They, under the influence of this prediction, proceeded on their voyage and landed in Gothland, where they remained for thirty years, and some of their posterity continue there to this day—according to the poet Giolla Caomhan.

* Keating's 'History of Ireland,' p. 40.

“ ‘The warlike sons of the Gadelian race
Remained among the Goths for thirty years,
And there shall some of their posterity
Remain till the world’s end.’

“ But we have Irish records which contradict this account, and assert that the Gadelians continued in Gothland a hundred and fifty years. This appears to be the true computation, as it is certain that eight generations of that people died there. . . . Other chronicles assert they continued in Gothland three hundred years; yet this account is far from being true, because the histories of the several invasions of the island agree that there were not complete three hundred years from the destruction of Pharaoh and his army in the Red Sea till the son of King Milesius landed upon the Irish coast. This computation, therefore, must be false, because within that space of time it was that the Gadelians finished all their voyages and travels, from Egypt to Crete, from Crete to Scythia, from Scythia to Gothland, from Gothland to Spain, from Spain back to Scythia, from Scythia to Egypt, from Egypt to Thrace, from Thrace to Gothland, from Gothland to Spain, and from thence to Ireland.”*

So much for Keating’s account, which, if correct, only serves to show how some of these Israelites were driven about from pillar to post, pretty much as their Mosaic relatives were in the desert, and for exactly the same offences against the Almighty—rebellion and idolatry.

* Keating’s ‘History of Ireland,’ pp. 40, 41.

Keating next gives an account of the voyage of the Milesians from Gothland to Spain under Bratha, the son of Deaghatha, the eighth descendant from the Heber Glunsion, who had but four transports. He disposed twenty-four men and as many women and four mariners in every ship.

Bratha had a son, called Breogan, a prince of great bravery. He led the Gadelians in many battles against the Spaniards, and always with success. He built Brigantia, near Cruine.

“The brave Breogan chased the Spanish troops,
Followed by victory where'er he fought,
And raised the city of Brigantia.”*

He had ten sons, and from him we derive the name of Britain.

“Ten were the sons of Breogan, their names
Breagha, Fuad, Muirtheimhne, Sula,
Cuailgne, Blath, Aibhle, Nar, Ith, and Bille.”

The famous Gallam, who was called Milesius of Spain, was the son of Bille, son of Breogan, who, though he was the last named of all the brothers, yet the most authentic records of the kingdom allow him to be the eldest son. After being victor in many engagements with the Spaniards, Gallam, or Milesius, accompanied by an armed force, returns to Scythia to see his relatives, in a fleet of thirty vessels well found, and with the stoutest of his Gadelians he arrives in

* Keating's 'History of Ireland,' p. 41.

Scythia, is well received by King Riffleoir, a relative of Riffleoir, son of Riffil, before named, who made him prime minister, and gave him his daughter, Seang, in marriage, by whom he had two sons, Donn and Aireach Feabhruadh. He subdues all the enemies of the Scythian nation, and becomes the darling of the people, which gives rise to jealousy in the king, who determines to kill him. Milesius, informed of the danger, summons his chief officers of the Gadelians, who force their way into the palace, and kill the king. They then retire to their ships, and sail from Scythia for the Nile, and land in Egypt, where he is well received and treated by Pharaoh Nectonebus, who assigns him a tract of land for the support of himself and his followers. Here Giolla Caomhan again speaks:—

“ Milesius slew the monarch in his palace,
Assisted by his brave Gadelian troops,
Then sail'd away, and left th' ungrateful shore,
And landed on the Egyptian coast.” *

Milesius finds Pharaoh at war with the Ethiopians, offers his assistance, is made generalissimo of the forces, and conquers the enemy, whom he makes tributary to the crown of Egypt. In recompense, Nectonebus gives him the princess Scota in marriage, his Scythian wife having died before he sailed from Scythia. This princess was called Scota, for the same reason that Scota (the daughter of Pharaoh Cingeris) obtained that name, who was the wife of

* Keating's 'History of Ireland,' p. 42.

the famous Niul, the great ancestor of the Gadelians. Milesius, by the princess in Egypt, had two sons, Heberis Fionn and Ambergin. He orders twelve of the Gadelian youths who accompanied him to be instructed in the arts and sciences of Egypt, to be able to instruct their countrymen in the trades and mysteries of the Egyptians on their return.

After spending seven years in Egypt, the prophecy of Caicer, the Druid, came to his remembrance, that the posterity of Gadelas should obtain possession of a Western Isle. Confiding in the truth of the prophecy, he fits out and provisions sixty ships, takes leave of the Egyptian court, sails down the Nile to the Mediterranean, and arrives at Thrace, where he lands. Here the princess is delivered of a son, whom he names Ir. On leaving Thrace, he came to another island called Gothiana, in a narrow sea which divides the Baltic from the ocean northwards. Remaining here some time, Scota has another son born, whom he named Solpa. He was the sixth son of Milesius, and was afterwards called the Swordsman. From here he sailed with his Gadelians, and arrived at the kingdom of the Picts, formerly called Albania, now Scotland. He landed and plundered the country, carrying the booty on board ship. Sailing away, leaving Britain on his right hand, and having France west and by south on his left, he arrived upon the coast of Biscay, or Biscany, in Spain, where he unloaded his ships, and set all his people on shore. He rejoined his countrymen, and with their united forces, after

fifty-four battles, routed the Goths, and drove them out of the kingdom. He had thirty-two sons, twenty-four of whom were illegitimate. Only the eight sons by his wives, Seang'and Scotá, arrived in Ireland.

“Milesius, the warlike Spanish king,
Had two-and-thirty sons, and heroes all,
But only eight, born from the marriage bed,
Arrived in Ireland.”*

We are further told that the Milesians landed in the island about thirteen hundred years before the birth of Christ, and that they were in the country about nine hundred years before Gorgundas was king of Britain.

On the death of Milesius, his widow, Scotá, determined to leave Spain, and accompanied his sons in their expedition for the invasion of Ireland.

“The number of ships was thirty, and they disposed thirty of the most courageous of their troops in every ship. They had their wives likewise on board, and many others followed them, with a view of obtaining possession of this new plantation.”†

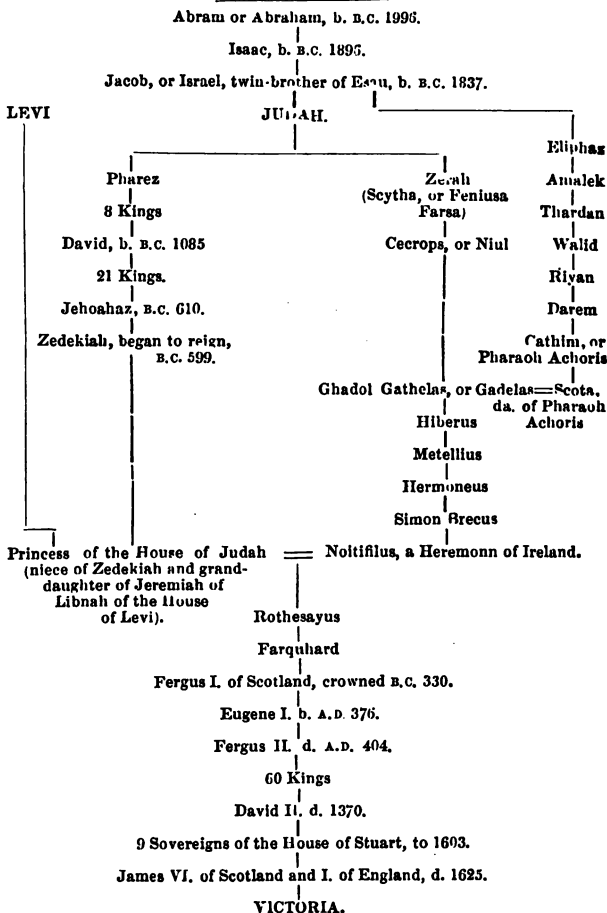
After various battles, the particulars of which are set forth by Keating, the island was finally conquered. In A.M. 2737, according to the same authority, Heremon and Heber ruled jointly. It is unnecessary to follow the ‘History of Ireland’ any further, and the following pedigree and chapter will explain the steps by which I trace the descent of our Royal line.

* Keating’s ‘History of Ireland,’ p. 43.

† Ibid. p. 51.

ABRIDGED PEDIGREE.

(According to this Book.)



CHAPTER XIII.

The Brigantes or Douglas Family traced to Sais—Gadelas in Greece—His Marriage—His Settlements in Spain and Galicia—Origin of the Scots—The Colonization of Hibernia—The Reigns of Hemecus and his Descendants—Thanao, the Brigantine—Simon Brecus—Noitifilus—Settlement of the Hebrides—Argalethia, or Argyle—The Picts—Coronation and Reign of Fergus I. of Scotland—The Division of Lands—Allotment to Athol, the Chief of the Brigantes.

PEDRO PINEDA describes the Brigantes or Douglas family as “the most ancient and noble family in the world, the only one that has been preserved to this day, by an uninterrupted succession from father to son, during the space of three thousand and eight or ten years.”* He traces its origin to Sais, the friend of Gadelas, who was the son of Cecrops, and so confirms the statement that Cecrops had such a son, besides his three daughters, Aglauros, Herse, and Pandrosos. Hector Boethius, Polydore Virgil, Juan de Mariana, F. Juan de Pineda, and the native Scottish

* In ‘A Synopsis of the Genealogy of the Most Antient and Most Noble Family of the Brigantes or Douglas. By Pedro Pineda. London, MDCCLIV.’ from which this chapter is mainly compiled.

chroniclers, concurred in ascribing the pedigree of the Scottish Kings to Gadelas. If the reader will bear in mind the theory that is set forth in this book, it will be clear that the researches of Pineda into his branch of the subject are too important to be neglected.

Gathelas, or Gadelas,* according to this authority, was of a "turbulent and unruly temper," who abandoned his country and relatives and fled from Greece into Egypt, accompanied by followers of his own character. Subsequently, he served under Pharaoh Achoris, who was at war with the Ethiopians, and appointed Gadelas to the command of his army on the flight of Moses after the murder of the Egyptian. Sayas (or Sais), whom I believe to have been of the Tribe of Benjamin, and who had joined Gadelas at the city of the same name, was appointed lieutenant under Gadelas. Gadelas was successful in his conduct of the war against the Ethiopians, and Pharaoh Achoris rewarded him with the gift of his daughter Scota in marriage.

It will be remembered that Keating, in his 'History of Ireland,' states that Scota was the wife of Cecrops, the father of Gadelas. I prefer the authority of Pineda; but in either case the subsequent pedigree would be practically similar.

Gadelas, with his wife and friends, and a "great number of Egyptians," sailed from Egypt and made

* The name is spelt in various ways, but, for the sake of uniformity, I have spelt it *Gadelas*.

an ineffectual attempt to settle in Numidia in the face of the hostility of the natives. Pineda says that "it is credible many of the Jews did join them, and chose to run any risk with them to free themselves from the tyrannical yoke of Pharaoh"; so that if Gadelas and his companions from Greece were Israelites, and Pineda is correct in his conjecture, there were two sections of that nation who founded the settlements in Gallicia and Hibernia, and whose descendants ultimately crossed from Hibernia to Scotland. Gadelas and his followers, after their failure in Numidia, landed on the western coast of Spain—Portus Gatheli, or Portugal, according to Boethius. In consequence of their distress they plundered the Spaniards to relieve their wants, over whom they were victorious in the various quarrels which naturally ensued. The Spaniards, however, were more successful in diplomacy than war, and induced the invaders to sail for Gallicia, where they settled and founded the city of Brigantia. Gadelas assumed the title of king, and called his people Scots after his wife Scota. Pineda prefers this derivation to that of Crantzius, who says that Scotland was derived from a king called Scotus, on the ground that the name of no such prince is recorded. In the wars between the settlers and the Gallicians (who, according to Juan de Mariana and others, were the posterity of Tubal) the latter were defeated, but peace was ultimately established upon the basis that neither people should molest the other.

Sayas, under the direction of Gadelas, founded about this time the city of Sayas or Seyura, a league distant from Villafranca, and was subsequently called Scotus by an edict of Gadelas.

Gadelas, according to Pineda, had two sons by Scota, his wife, whom he called Hiberus and Hemecus. In this, as in other particulars, Pineda differs from Keating.

In course of time the Scots (or Gadelians) increased in numbers, and the land allotted to them by the Gallicians was insufficient for their accommodation. Gadelas therefore despatched part of his people, under his sons, Hiberus and Hemecus, to "an island half-desert lying to the northward," where they landed after a five days' voyage, and effected a peaceable union with the natives. Hiberus called the island Hibernia, and subsequently returned to Spain, where he succeeded his father. The Scots he ruled and the Gallicians were ultimately united; in course of time the name of Scots was lost, and the posterity of the settlers and natives blended into one nation under the name of the latter.

Hemecus was left in Ireland by his brother, and ruled the new kingdom with success. On his dying without leaving a son, a civil war ensued in consequence of bitter disputes as to his successor, and the Scots sent to Metellius, a descendant of Hiberus, who reigned over the Gallician Scots. Metellius sent them "powerful succours" headed by his sons Hermoneus, Ptolemæus and Hibertus, who effectually subdued the

descendants; but Athol's followers choosing rather to derive their name from their chief than from any other original, it came to pass that three branches of the same family were called by three different names. The first consisted of the Atholians; the second of those who retained the name of Brigantes; and the third of that part of the family that were settled at Brigancia, in Spain, who, to preserve the memory of their first founder Sayas, retained that primitive appellation, with the only change of an *S* into a *Z*, as is to be seen in the name of 'Sor Maria de Zayas,' author of several novels."

* * * * *

"The Brigantes, descendants of Thanao, a chosen people among all the Scots, were entrusted with the defence of the country called by them Brigantia; then Galdia from King Galdus; and lastly with little alteration, Galloway. If we credit Bœthius and F. Pineda, it was through a particular distinction and by virtue of a particular decree that these Brigantes, as the most renowned for valour and services done to the nation in former times, and particularly in Glacus's reign, as was observed, were honoured with the guard of the frontier province against their mortal enemies the Britons."

The descent of Her Majesty Queen Victoria from Fergus I. of Scotland is a matter of history, and completes the pedigree, other things being proved, of the Royal Line from Judah.

CHAPTER XIV.

The Royal Family of England traced to Gadelas—The Descendants of the Israelites who crossed the Red Sea—Rome and Troy—"A Multitude of Nations"—All the Tribes in Britain—The Gentiles the Descendants of Gadelas—The Ingathering of the Offspring of Abraham.

THESE accounts, of Keating and Pineda furnish materials to prove that we, as a nation, came originally from Egypt—that is to say, those, at any rate, among us who are descended from Gadelas, as I believe to have been the case with our own Royal Family. If I have been successful in my endeavour to prove the identity of Scythia with Zerah, the Israelitish origin follows of necessity, and the reunion of Jacob and Esau in the marriage of (say either) Cecrops or Gadelas with Scota. Their descendants, directly traced through them from Judah, were again united with David's line from Pharez by the union of the princess, the king's daughter (who had Levitical blood in her veins, as she was the grand-daughter of Jeremiah), with the Heremon of Ireland, whom I take to have been Noitiflus. From that union we have the Irish pedigree, which, through Fergus, was transmitted to Scotland, and by James VI. of Scotland transmitted

to England, when he ascended the throne as James I., and so, through him, to Her Majesty Queen Victoria.

There may be many descendants of Israel who can trace their pedigree only to that body of their nation who crossed the Red Sea with Moses; but in the course of time they may have mixed and intermarried with those who had previously escaped from Egypt—for instance, those who were descended from Pharamond, who, I consider, were of the Tribe of Reuben, although I believe that he, and others of his name, ruled the first two-and-a-half tribes who escaped from Assyria—namely, the tribes of Reuben and Gad and the half-tribe of Manasseh. Nevertheless, there may have been subsequent intermarriages with some of the pre-Mosaic families, for some historical records endeavour to trace the Pharamond pedigree to Troy and the Trojans. The Trojans, however, were possibly of the stock of Abraham, as well as the Scythians and Greeks, together probably with many other nations. How little is known of the origin of the Romans! I should be disposed to think that, from their legendary connexion with the wolf, they were of the tribe of Benjamin.* All their characteristics were Israelitish and savour strongly of Benjamin. Masonry is closely allied with the identification of Israel, being one of the chief witnesses appointed by the Almighty. If Saxon means Isaac's-son, similarly Maçon may mean Mace-son, Son of the Mace, or Sceptre-children of Judah, who wielded the Mace, or the Sons of God,

* Genesis xlix. 27.

when the Rightful Heir, the Lord our Redeemer, comes to claim His own. Masonic emblems, probably of a date anterior to Moses, have been found depicted by the Trojans, and Virgil and Homer suggest an early association of the two people, Troy and Egypt.

“Arma, virumque cano, Trojæ qui primum ab oris
Italiam, fato profugus, Lavinaque venit
Litora : multum ille et terris jactatus et alto,
Vi Superûm, sævæ memorem Junonis ob iram.
Multa quoque et bello passus, dum conderet urbem,
Inferretque Deos Latio : genus unde Latinum,
Albanique patres, atque altæ mœnia Romæ.” *

“By Dardanus, of cloud-compelling Jove
Begotten, was Dardania peopled first,
Ere sacred Ilion, populous city of men,
Was founded on the plain ; as yet they dwelt
On spring-abounding Ida’s lowest spurs.” †

The prophecies of Jehovah indicate that the descendants of Abraham will be “a multitude of nations.”

“My covenant is with thee, and thou shalt be a father of many nations.” ‡

“Be faithful and multiply ; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.” §

“His seed shall become a multitude of nations.” ||

If the Israelites escaped and founded nations, how much more fully have God’s promises to Abraham been fulfilled than in the narrow view in which we have been taught to regard this matter ! No one

* ‘Æneid,’ Book I. † ‘Iliad,’ xx. ‡ Genesis xvii. 4.

§ Ibid. xxxv. 11.

|| Ibid. xlviii. 19.

appears, until recent years, to have entertained the idea of any nations of Israelites except those who followed Moses, although our Saviour distinctly said, "Other sheep have I which are not of this fold," who are also to be brought in.

I have said elsewhere that I consider Sais, who accompanied Gadelas, to have been of the tribe of Benjamin. If Gadelas was the great-grandson of Judah, Sais may have been grandson or great-grandson of Benjamin.

Although Israel (known to us as the Jews) is thus scattered over the world, all the tribes, through their various descendants, are together, as a nation, in Britain, and this country is as Jerusalem—that is, Jerusalem as Jerusalem was when the Israelites assembled for their solemn feasts. I use the word "Jerusalem" to signify the people, the whole people, just as we speak of "the Church" as the members of the Church, not merely the building of man—the living Jerusalem, and the work of one great and glorious Jehovah.

I consider that the name Gentile belongs exclusively to the descendants of Gadelas and his followers, not to any of the Israelites who came out of Judea, nor to the Scythian Israelites, nor the Israelites of Attica; and that these Israelites have blended and intermarried with the Gadeliens, although originally, as idolaters, they had no claim to that name. The name signifies not only a Hidden People, but also a Man or Child of God, and they have no right to that

title, for God separated Himself from them and cast them off, although not for ever.

Shortly will come to pass the Ingathering of the Nations, the multitudinous offspring of our father Abraham, from all quarters of the world. The Ishmeelites were of that family, but they are not Gentiles. The descendants of Japheth and Ham do not belong to Abraham's family, neither do those descendants of Shem who were born before Abraham. Nevertheless, all may be admitted into the One Great Family, through our Lord and Saviour, Jesus Christ, who willeth not that one should be lost. All coming to God in His name will be received and blessed. Gentile and Mosaic Israel are counterparts of the prodigal son and his brother. The prodigal, while yet a long way off, was met by his father, "who had compassion, and ran, and fell on his neck and kissed him." So God our Father is not only waiting for us, but is also hastening to meet us. After living for so many years on the husks of the swine—filthiness and idolatry—the fatted calf is being prepared for us, the Lamb of God who was once slain for all. The elder son—the Mosaic Jews—will not come in to participate until afterwards. Then they will exercise their own religion for a time—say, for eight years—until they are blessed with a vision like that which was vouchsafed to Thomas, when our Lord shall say to them, "Behold My hands, and reach hither thy hand and thrust it into My side, and be not faithless, but believing."*

* St. John xx. 27.

CHAPTER XV.

The Duration of Human Life—The “Long Year”—The Periods in the History of the World—The Future Period—God’s Teaching Symbolical—The Sabbatical Year—The Computation of the World’s Age—The Dawn of the Sabbatical Year—Our Duty.

JOSEPHUS says, in explanation of the great ages to which the “ancients” lived, that—

“Their food was fitter then for the prolongation of life; and God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time for foretelling the periods of the stars unless they had lived for six hundred years, for the *great year* is completed in that interval. Now, I have witnesses to what I have said, all those who have written antiquities both among the Greeks and the barbarians: for even Monetho, who wrote the Egyptian History, and Berosus, who collected the Chaldean monuments, and Mœchus, and Hestæus, and besides these, Hieronymus the Egyptian, and those who composed the Phœnician History, agree to what I here say. Hesiod also, and Hecatæus, and Hellanicus, and Arcesilaus, and besides

these, Ephorus and Nicolaus, relate that the ancients lived a thousand years." *

What means the "long year" of six hundred years (a complete cycle), as regards the history of the world and its associations with astronomy? I am no astronomer, and must, therefore, leave its astronomical significance for the explanation of those who are versed in that absorbing science; but, as regards its historical bearing, I hazard the following suggestions.

From the Creation to the Flood were two thousand short, or ordinary years, or three and one-third long years. During this period there were ten generations of men, equivalent to an average life of two hundred years each, or one-third of a long year.

From the year of the Flood to the Birth of our Saviour, as set forth astronomically, was an exactly similar period, namely, two thousand ordinary years, or three and one-third long years. Although the average length of life was shortened, the time was the same.

No one can foretell how many years will elapse until the end of the third period, which dates from the Birth of Christ; but it may be suggested that its duration will be similar to that of the first and second periods. This would give for the three periods a total of ten long years; the number typified by the generations of antediluvian man—a six-day week, each day of a thousand years, or three long years and two-thirds.

* Josephus, Book I. chap. iii.

God's mode of teaching has been symbolical. May we not take our ordinary week-day week as shadowing forth the three ages of the world? If so, how rapidly we are approaching the last great era, when the Seventh or Sabbatical Day shall dawn upon us. Before it sets, or with its setting, we may expect the fulfilment of the times of the Gentiles or Israelites, irrespective of the Jews, and their restoration to their inheritance and the love and favour of God.

To make this clearer, the figures are subjoined.

From the Creation to the Flood	=	2,000	years	=	3½	long years
„ „ Flood to the Birth of Christ . . . }	=	2,000	„	=	3½	„ „
„ Christ to the End of the Third Period }	=	2,000	„	=	3½	„ „
				6,000	„	= 10 „ „

Then will follow the Seventh Day, or Sabbatical Year, but who can determine its duration? This rests with God, with Whom a thousand years are as one day. What is of importance to us now, is to see at what era of the world's history we have arrived in this nineteenth century.

In our computation of time from the Creation of Man, are the years included during which Adam dwelt in Paradise, or is the calculation made from the day of his fall and expulsion? If from the latter event, the years of Adam's previous life must be added to the age of the world.

With regard to the Second Period of two thousand

years, is it certain that it has been correctly computed? If, according to Archbishop Ussher, we are wrong by four years in our chronology, we are now in the eighteen hundred and eightieth year from the birth of Christ, thus having one hundred and twenty more short years to complete the two thousand. The question as to whether any deduction is to be made for the period Adam was in Paradise, affects us more closely than may be at first apparent.

Supposing that the first period—from the Creation to the Deluge—occupied three and one-third long years, *i.e.*, three cycles of six hundred years each, and one-third of a cycle, or two hundred years, together equal to a period of two thousand short years; and that an equal interval elapsed between the Deluge and the birth of our Saviour; and that we assume there will be a similar period from the birth of Christ to the end of the six days' era of the world and the dawn of the Sabbatical era; then we have now arrived at the eve of the last day of the working era of the world, and are about to enter on the Day of Rest. If the date of the world (according to this hypothesis) be now 1880, there remain but one hundred and twenty short years before the dawn of the Sabbath.

Is it not the duty of man to consider what shall be done, during this short period, in furtherance of the Almighty's grand design for the salvation of His elect? Ought we not now, just as in our ordinary week we prepare on the Saturday for the ensuing Sabbath, to be

making our preparations for the coming Sabbath of the world? Surely we ought to do this; nay, surely we shall do this. During this interval Israel will be restored to the Land of Promise, and the elect of other nations will be gathered together under the sceptre of Judah, and await the advent of the Sabbath morn.

Let us, then, wait on the Lord; let us watch and pray, while, in accordance with Solomon, we turn our faces south-eastwards towards the site of the Temple, the dwelling-place on earth of Jehovah in the days of old, in the assurance of faith that He will answer our petitions in His own good time.

We have before us, in Jonah ii. 4, the example of Jonah, who, in the depth of his affliction, cried out, "I am cast out of Thy sight; yet I will look again toward Thy holy temple."

As Jonah was cast out, so was Israel; but unlike Jonah, a way of access to God has been provided for Israel, and that way must be followed. God expressly tells us that He will be "inquired of" for these things. Let not, therefore, a day pass without our prayers for help and guidance, and our entreaties for pardon and restoration. This is as incumbent upon those who now desire the restoration of Israel as it was upon the Mosaic Israelites to look towards the Serpent in the Wilderness. Only those who obeyed were healed; only those who inquire of the Lord will be restored.

CHAPTER XVI.

The Arctic Expedition and the Identification of Israel—The Restoration of the Ark of the Covenant—Tara and Syria—The Desire of the British Nation to discover the North Pole an Impulse from God—The Fair Prospects of the Expedition—The Restoration of Israel.

WHAT I have written so far is founded upon the Bible and ancient histories and records. The facts and opinions I have collected may appear to be jumbled, although I have done my best to throw them together in something like a connected form; but, like the pieces of a child's puzzle, they only require fitting together to make all plain and distinct. Whether it is prudent to travel boldly into the region of pure conjecture, as I now propose to do, I must leave my readers to decide. However, I do not think it right that I should withhold even that which I surmise but cannot attempt to prove, and I give the result of my thoughts with all humility.

I think, then, that the expedition of the Alert and the Discovery, which recently left our shores in search of a passage to the North Pole, bears strongly

on the question of the identification and restoration of Israel. I believe that the officers and crews of those vessels include individual members of *all* the Tribes, whom they represent, with perhaps the exception of the Tribe of Judah, about whom I cannot feel certain. I think that some wonderful manifestation will be made, or that such information will be obtained as shall lead to the positive and conclusive identification of the Tribes of Israel in all their families, because, according to prophecy, on their return they are to inherit their own—our own—patrimonies the same as of old. We know who are then to go and who to remain; yet I believe that all will nationally go up at stated times to the ordained feasts, just as in the days of yore. A certain portion of us will take up our permanent abode in our own homes, although many—probably the majority—will remain in our present possessions, the lands which the Lord our God hath given to us.

I believe that the Ark of the Covenant, together with the Urim and Thummim, will once more be restored, but whether they are in the North, or whether we shall only receive tidings of them, is not for me to decide. They may be in Ireland, but, wherever they are, I have not a single doubt of their ultimate discovery and restoration to Israel.

I most earnestly urge all who, in mistaken zeal, are advocating the opening of Tara, to refrain from their enterprise. Let them at least await the return of the Polar Expedition. The time for the revelation of

these secret places is near at hand; they must be approached with reverence, and only by those who may be properly appointed to that end.

For somewhat similar reasons it is with pain that I observe the attempts now being made for the improvement of the condition of the Holy Land. There is before me a circular, entitled "The Syrian Improvement and Finance Corporation," containing an invitation to assist in forwarding the project it advocates. The scheme was originated and is advocated by men who are deeply interested in the Identification question, and if its object were any other country than Syria it would be deserving of every encouragement. With Syria, however, we have no right to interfere, until Israel receives the command of God to enter in and once more possess the land. Remember the punishment of Uzzah,* and the defeat and slaughter of the Israelites when they attempted to enter the land.† Syria is to enjoy her Sabbaths until the fulness of the Gentiles is come, and not merely until that time has *nearly* come. We must wait, patiently and faithfully, until the advent of the right time.

The Almighty has implanted in the British heart the strongest instinct and desire to obtain access to the North Pole. There must be some far more powerful cause for this impulse than the desire to obtain a passage for ships which could never be of any practical

* 2 Sam. vi. 6, 7; 1 Chron. xiii. 9, 10.

† Numbers xiv.

or commercial benefit, and Britons are too business-like and matter-of-fact to spend lives and treasure upon so useless an object. They must be the subjects of a higher and nobler impulse than has been attributed to them, although they are as yet oblivious of it. Since the expedition is not made with a mercantile object, it will be said that it is projected in the interests of science. Well and good ; so it is—but also in the interest of the highest knowledge of all, the knowledge of God, His works and His wondrous ways. He it is who has done this, and has implanted the strong impulse which prompted it in the hearts of His people. Even now He has opened the long-closed path, by the change in the current of the Gulf Stream, which has hitherto warmed these islands and tempered this climate, so that large floes of ice have vanished and a passage has been cleared for our ships. They passed through Melville Straits in thirty-four hours, which took Parry two months to accomplish, and after all with no result, for he had to return. The last we heard of our expedition was that “all was well,” with an open sea before them, good health, and perfect confidence in their leaders. Yet they are still only explorers, although some of them may have a notion of something beyond scientific knowledge, and who look for a revelation by the God of Israel alone. They acknowledge Him as their God, and themselves as His name’s-sakes, and they will not be disappointed in their trust. None who put their trust in God were ever deceived. The way being thus prepared

for them, they will meet with no hindrance of moment, either going or returning; in fact, their return will be hastened, for it is God's will and pleasure, and He will make all things easy for them. It is His work in which they are engaged, and I feel confident that not a life will be lost among them. I expect them to return safe home with tidings of great joy, tidings of our restoration to God's special favour and protection, with full instructions for our guidance—and that before the close of the present year. How many more years will it be the lot of some among us to spend in the dear old country, which has been as a sanctuary to us during the time of our exile?*

While looking forward to these *temporal* blessings, we must be mindful of our *spiritual* blessings. We are liable to die at any moment, and the experience of the past and the hopes for the future should induce us to lay fast hold of Christ, our God and our

* As a sign of God's special indication of the way we are to look, I would call attention to the constellation of the Great Bear with its pointers, as being the finger of God showing the way we should look. Certainly they have been and are still of the greatest service to sailors. When I regard the attraction of the magnetic compass and the Great Bear with its pointers, the conclusion is forced upon me that there is some infinitely higher meaning connected with the signs than the use to which man at present applies them. The stars are appointed for "signs and for seasons," &c. In reference to the stars, I would refer my readers to Dr. Farrar's account of the Star in the East in his 'Life of Christ,' and to 'Mazzaroth; or, the Constellations,' an anonymous work, published by Rivingtons.

Redeemer, so that, whether it pleases Him to take us soon, or to leave us, like Simeon, and permit us to see the fulness of His wondrous ways, all will be right, for we shall still be with Him. Oh, that the nations would at once come as Israel to Him, putting away their idols, breaking the Golden Calf which Aaron the priest of the Lord made, and whose example our priests still follow. We who live still in idolatry have no right to condemn the idolatries of others. All we can do is to pray for them and ourselves, that God will remove this special sin from among us. He, and He only, can remove it. He has made the atonement, and purchased us with His blood. We are His and He is ours—our own brother in the flesh, an Israelite of David's House, Who before Abraham was "I AM," the same Who has existed from the foundations of the world, Who, when they were laid, was present—the same now, the same for ever!

Come, Lord Jesus! Come quickly!

Amen.

THE END.

